

THE CHRISTIAN CENTURY

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Second Installment of the Editorial Correspondence on the Sunday Revival in Springfield

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Errett Gates Writes on Unity and Catholicity

H. L. Willett responds to an interesting and rather captious letter of Z. T. Sweeney's on Miracles

O. F. Jordan, Chicago's Secretary, tells about the Magic City of Gary, Indiana, a suburb of Chicago, and the good work of a Disciple preacher there

"Winston of the Prairie" our Fascinating Serial

News from the Churches, with Kentucky especially well represented

Next Week

A Description of a Single Meeting with Billy Sunday—The Evangelist will have begun to extend the invitation, a feature not present in his meetings the first two weeks

George A. Campbell will write on "The Light of Death"

THE NEW CHRISTIAN CENTURY COMPANY

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The Christian Century

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Two Pathetic Appeals

Two of the most pathetic appeals have come to our Benevolent Association recently. One was from a minister of one of our prominent churches, asking that the now aged and infirm daughter of one of our pioneer preachers be received into the Home for the Aged at Jacksonville, Ill. The request had to be denied because there was no room. This aged sister's father traveled far and wide preaching the gospel. He endured hardships. He often received no compensation for his services. It should be the joy of the church to save his aged daughter from the suffering and humility of receiving charity.

Following this appeal another was received from the widow of one of our great preachers. Her husband was widely known in his day. He left his widow, to use her words, "penniless." Though she is advanced in years, her heroic spirit still manifests itself. She says, "I am willing to do such work as I am able. I need a home. I pray God that I may not be disappointed." Her prayer was not answered, for there was no room. May God help us to prepare homes for such as these lest He may be found at last to have no room for us.

State Brotherhood at Decatur, Illinois

At Decatur, Illinois, Friday evening, April 9, the various Men's Brotherhoods of Disciples of Christ throughout Central Illinois will gather for the first State Brotherhood Banquet ever held within the borders of the Prairie state. The speaker of the affair will be announced later, but is assured to be one of the foremost brotherhood workers of the country. Coming as it does between two services of the Central Illinois Ministerial Institute, the affair will be attended by many preachers of the state, as well as visiting ministers from outside the state. The banquet will be served in the Central Christian Church promptly at six o'clock, and will close in time for the evening service of the institute which is to be addressed by T. W. Grafton. The price of the banquet is fifty cents per plate, and reservations may be made by addressing F. F. Howard, 370 West North street, Decatur, Ill. At this banquet plans for state organization of Brotherhoods will be made, which provide for annual banquets of this character, to be held at the time and place of the State convention, the next of which will occur at Eureka early this fall.

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The Christian Century

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The Courage of Prayer

Do you dare to pray?

Whether we pray or not is at bottom a question of courage. What chokes our prayer is not intellectual doubt so much as moral cowardice. No coward can pray the prayer that availeth much.

The courage needed in prayer is not simply the kind we need to face our fellows—the courage the boy needs who ventures to kneel on his first night in the dormitory. That takes courage to be sure. And no doubt there are many homes in which there would be prayer if husband or wife had the courage to acknowledge to the other the need of the open window toward Jerusalem.

But it is not that kind of fear that prevents most people praying.

We are not very much afraid of the face of man; we are afraid of ourselves.

We lack the courage to face the facts of our own inner lives. Our thinking gets muddy when ourselves are the subject. Our vision is blurred when we look at our own lives. We can apply moral principles to the conduct of others but we make exceptions of ourselves. We haven't the courage to examine under all our disguises and make out frankly what our lives are really like. To be honest with our fellows, to tell the truth to our customer, to pay the last farthing of the debt—this is honesty. But it is a yet more highly refined honesty to look calmly and fearlessly into one's own soul and make out the facts one finds there and reckon with them as one would with any other set of facts it happened to be one's business to deal with.

Honesty is easier everywhere than in dealing with ourselves. We take a sly peep now and then at our soul. We really do not want to know what the facts of our inner life are. We are afraid to know.

And this timid and fearful way we have of treating with ourselves is the reason we do not pray. If we really pray we must search ourselves. We must be willing for God to search us. But God cannot search us in any way save through our own consciousness.

Our soul is such a mystery to us. We have a certain superstitious fear of looking into its affairs, much as a child has of going into the dark. But it is this fear that accounts for our not praying. To look into our soul honestly and bravely, resolved to deal with whatever facts we find there, good or ill, in a brave and honest way—this is the very act of prayer.

What would we certainly find if we fairly faced our own soul?

We would find sin there. And what else can we do with sin except pray?

We would find broken purposes for good; resolutions formed in the glow of some illuminating experience. How weak our memory is! How soon our inspirations pass! How almost inevitable is

our return to the valley from some mountain of revelation and hope! A parting, a death, a triumph, a defeat—some experience that shocked us into a consciousness of the deeper realities of life. But so soon that consciousness fades. How can we keep it vivid save by prayer?

We would find fertile germs of good lying dormant in our soul. What can we do for these seeds of virtue except pray? Prayer is the atmosphere they need to grow in.

But our not praying is not only due to moral fear of the realities of our inner life; it is also due to fear of God. We are not sure that we can trust Him and our prayer is not genuine unless it practices trust.

It is a great risk to pray. It means that we trust ourselves to powers we cannot see. In prayer we walk by faith, not by sight. And the essence of faith is courage.

It is an incomplete definition of faith to say that it is a belief of testimony. It is a putting to the test of things not seen. Faith is of the will more than of the intellect. It is essentially a yielding of oneself to the unseen forces of the spiritual order in trust that "angels will bear us up in their hands."

But this is an attitude of courage. To deliver one's soul into the keeping of God whom we have not seen is to take a risk. To let the crash come in business when we could avoid it by a simple trick of injustice is to turn from a path we can see to one we know not. Who can prove to us that it will be better to suffer injustice than to do injustice?

But our praying involves just this faith that the laws of the spiritual world are able to take care of us if we trust them. We are like the aeronaut who, reaching a great height with his balloon, fears to let go lest the atmospheric laws will not operate to inflate his parachute and so he will be dashed to the ground.

Great souls who have made prayer the vital breath of their lives tell us that God and his promises are to be trusted as one trusts the law of gravitation. They assure us that prayer releases energies in the universe which cannot be set going in any other way. They urge us to cast our care and our burden upon God and let Him care for us.

When our hearts take counsel of these great ones who have built their lives by prayer we too may learn the way to the secret place of God. But we shall never enjoy the blessings of prayer so long as we stand outside and discuss it. Only by assuming the risk, by courageously flinging away every human artifice and acting as if God would keep his promises, can we really know the peace and power of the life hid with Christ in God.

The Trend of Events

By Alva W. Taylor

CANAL CRITICISM

We have had several canal commissions and will doubtless have others before the big ditch is finished. President Roosevelt made up all of them and turned all of them down but the last one. He now, with characteristic impatience, denounces all who criticize the plans adopted or dare express a dissenting opinion to the lock type, as an enemy of the canal itself. He himself accepted the report of the minority of the engineering board who first reported on the subject. Plans have been changed after work was begun that involve a cost of some \$10,000,000, and doubtless in the interests of economy, for mistakes are inevitable. The criticism will be a good thing. De Lesseps needed the search-light of opposition and the recent revelations of extravagance and misappropriation in New York City's public works, to say nothing of Pennsylvania's new capitol building, leave no room to boast of American superiority in such matters.

UNIFYING CHINA

China is not a nation but a people. The great task is to weld the great conglomerate into a nation. It can never be done without first arousing a patriotism. Perhaps the threat of foreign invasion has helped, for there is no cry so potent to a people as a threat against the territorial integrity of the fatherland. Education will doubtless be China's chief means. Sir Robert Hart says the Chinese are a reasonable people and historically and temperamentally peaceful. A big book trade is building and even western novels are in great demand. Old phrases are undergoing modification, new terms are being coined and enlarged dictionaries will become necessary soon. Scores of provincial dialects will pass with universal education and one tongue for the empire will be one of the greatest national accomplishments. The government is endeavoring to establish a standard of coin, based upon the almost universal tael. The tael is worth about \$1.40 in our money. One hundred candareens will make one tael. Likewise, weights and measures will be based upon those most nearly universal over the empire now. A romanization of the alphabet and the metrical system would greatly enhance civilization in China.

PRESIDENT TAFT'S PROMISES

The new president's introduction to his inaugural address was a single sentence defining the purposes of that document as an effort to outline the "policies of the new administration so far as they can be anticipated."

The first is a promise that Roosevelt's policies will be followed. As one who had a part in them the new president will have more reason for keeping this promise than any other man could have. Mr. Roosevelt made the same declaration regarding the McKinley policies when he took the oath of office in Buffalo seven years ago. In fact, no man could more absolutely have done the contrary. Mr. Roosevelt could not carry out any man's policies but his own, and for that the country may well be thankful, as the sequel has proved. The only fear now is that Mr. Taft will return to the McKinley policies more than he will adhere to those of his distinguished predecessor. He will have more of the McKinley temperament, for which we may too be duly grateful, but if he can keep that temperament and still forward the work of the last administration we shall be most grateful. The appointments to the new cabinet give some of the sanguine concern. Four of the men are distinguished corporation attorneys, taken directly from the job into the cabinet. The Secretary of Commerce and Labor served the Standard Oil Co. He is appointed to that very important office in a time when his portfolio needs a man who will without prejudice deal with the trust and labor questions. The new Attorney General is likewise a corporation lawyer of eminence. These two will need to serve the government in its struggle with their old clients as ably and energetically as they did said old clients.

Chief among new things promised is the revision of the tariff

immediately, and to that end Congress will be convened on March 15. It will doubtless be a long drawn battle for advantage for every section and industry will want to keep its preference and assess the damages against some other. Of the new president's statesmanship, as distinguished from mere provincial politics, there is no doubt. But he alone will represent the whole country and not some specific section. The proof of statesmanship will fall rigorously among the members of congress by the manner in which they consider the interests of all rather than those of their own districts.

Another new thing promised is the Postal Savings Bank. It was promised by both political platforms last autumn, but filibustered out by the "elder statesmen" in the senate. It might be asked, by the way, why this sort of filibuster excites so much less comment than one LaFollette happens to make. Most surprising in the new President's demands is that for a graduated income tax. It is to be hoped he will succeed in these and all other efforts for the people.

ELECTRICITY IN HORTICULTURE

Sir Oliver Lodge has, for a number of years, been conducting experiments to ascertain the effect of electricity on growing plant life. The experiments have proven so successful that we are likely to add "electroculture" to the arts of the horticulturist. His experiment farm now includes twenty-five acres and the necessary current is provided by a dynamo run with a two horse-power benzine motor. It will thus be seen that the expense of operation is not great and as the current is used only in the day time the same motor that lights the house can do the work. The chief expense is in the installation of the plant. Wires are strung seventeen feet above the soil. The yield of wheat was increased from 29 per cent to 39 per cent over that grown in the same field and under the same circumstances minus the electricity. Strawberries showed an increased product of 35 per cent and like results were obtained with vegetables.

An Italian inventor has improved results on poor soil by electrifying the earth and a Frenchman has used resistance coils to produce artificial hot-house heat. Most unique of all agricultural use is that of the Germans in turning an electric search light over caterpillar-ridden fields and ingeniously attracting the moths by the ton into the light where they were caught up by an exhaust fan and carried into a glowing furnace. In one night and with a single light, three tons were thus caught and destroyed.

A NEW NATION BORN

South African states are adopting articles of union. Their incorporation is dependent upon the sanction of the British parliament but that it will be given is a forgone conclusion. Like the new state constitution of Oklahoma, the document that becomes the basis of the new union is less a constitution than a set of fundamental laws which may be easily changed by a simple act of legislation. After the mother government has approved of it the separate states will do as they please about uniting under it. If two of them agree it becomes operative and the others may come in when they like. There is moral certainty that two or more of the four will do this and it is generally believed all four will do so.

The new Colony will not be so independent as are Canada and Australia. The Governor General will be the real executive head and he will be appointed in London. He will appoint eight of the forty senators and his own cabinet and no financial legislation may be considered except upon recommendation of himself and his council. The states will elect eight senators each and all the members of the house.

In our nation the states retain all powers not expressly granted to the Union. In South Africa the Union retains all powers not expressly granted to the states. The Governor General, who may not even be a resident, but some lord from England perhaps, not only, with his council, initiates legislation, but appoints the governors for the states and they each have, in their respective provinces, the same powers that he has in the Union.

The Boers are allowed full and equal privileges with Englishmen. The poor native gets no political rights at all. He outnumbered the whites from four to one in Cape Colony to twenty to one in

Natal. He is not even allowed to vote, with the exception of a few educated colored men in Cape Colony who already have the privilege. The Dutch language is official as well as the English and all records will be kept in both tongues.

The forms of autocracy are further manifested in the salaries paid and the constitution of quorums. The Governor General is to get \$50,000 per year and members of parliament \$15,000. Senators will hold ten years and Members half that time. Out of 40 senators 12 may form a quorum and 30 out of 121 members of the house. This is popular government with the populace present only to see the work done. It may do as it pleases so long as it please to do what the Governor General desires.

But English Government is a most wholesome study in evolution. Here are the beginnings of what in time, according to good English precedent, will be a very democratic nation. Gradually the parliament will absorb power, the autocracy yielding "benevolently" and "graciously condescending" as the union becomes more compact and the people able to make a unanimous demand. No land is more democratic in fact than is England. Only her forms are aristocratic.

THE JOHN BAPTIST OF THE TEMPERANCE CAUSE

John G. Wooley announces that hereafter he will do battle for the Anti-Saloon League. The Prohibition party has done the work of a John Baptist for the cause and with gracious spirit ought to

decrease that a greater may come, and coming, conquer. All honor to the Prohibition party and to the men who, like Wooley, have battled almost alone until the church and the public conscience were aroused. Now all honor to men who, like the splendid Wooley, can keep the courage of a Baptist and while holding the same old fighting principles join in the new and more effective manner of fighting.

The prohibition party never elected a candidate by a party vote. It has always been by the non-partisan vote. Yet they have helped greatly in creating that non-partisan vote. Let us get prohibition. If it be by saying "I must decrease that another may increase," all honor to the courage that will put the cause above either personal or party consideration.

The virtue of the Anti-Saloon League is in its ability to center the greatest number of votes in the most strategic place and gain a victory. That has ever been wise generalship. It wins a town and a county here and there and they in turn help to win others until so many are won that a whole state votes prohibition. When enough states are won, the nation will be the grand battle-field and the Waterloo of the liquor traffic.

The danger in the way of the Anti-Saloon League is that partisan patriots will by some hook or crook twist it to partisan ends. The danger in the Prohibition party is that partisan loyalty may put the means (the party) before the end it has existed to bring about, i. e., the extermination of the saloon.

Paragraphic Editorials

The 24th International Convention of the Christian Endeavor Societies will be held at St. Paul-Minneapolis, July 7-12. The theme of the Convention is "Thy Kingdom Come." The sessions are to be held in the new Auditorium seating more than 10,000 people. In connection with the Convention sessions there will be held simultaneous meetings to consider special lines of Christian Endeavor work. Each day will begin with a quiet hour service, followed by a school of methods held in six divisions, considering such questions as Christian Endeavor methods, mission work, Bible study, Christian citizenship, evangelism, etc. A number of interesting exhibits, illustrative of different features of the work, have been arranged. Speakers of national and international reputation, whose names will be announced soon, have been secured for the Convention program. A great patriotic service will be held on Thursday afternoon at the State Capitol, where the crowd will be massed on the steps and terraces for a song service and address. A special round trip rate of \$12.00 from Chicago to St. Paul has been made by all lines, and it is hoped that a general rate of one fare and a half round trip from all parts of the country can be secured.

The latest number of "Charities and the Commons" presents the situation in reference to the white slave traffic in such a manner as to awaken the interest of every lover of righteousness. It is apparent that Chicago is fast rivaling New York as an American clearing house for an international white slave traffic. The investigations conducted by District Attorney Sims and his assistants, among whom is Mr. Clifford Roe, an active member of the Hyde Park Church of the Disciples, discloses the astonishing and alarming fact that not less than 15,000 foreign girls have been imported during the past year for immoral purposes. The formation of the National Vigilance Committee for the suppression of the traffic has led to the organization of branches in many of the states. The purpose of this organization is not only to prevent the importation of girls to America for this vicious object, but as well to stop the traffic of American girls to foreign countries, especially China and Japan. In addition, it is the effort of this organization to prevent such inducements being offered to young girls in small towns and cities as allure them to large places, such as Chicago, with the expectation of finding profitable employment, only to discover that they have fallen into the hands of this awful traffic. Parents, ministers, teachers, and guardians of public morality cannot exercise too great precautions in preventing the removal of girls from coun-

try districts and small towns to the cities unless there is absolute assurance that their future employment and welfare are provided for. The Roman Catholic church is beginning to take active measures to prevent the spread of this alarming traffic. The Protestant churches cannot be too vigilant in the same cause.

Professor J. W. McGarvey writes us a note taking exceptions to the article contributed by H. M. Brooks in our issue of March 6. Both fairness and good taste prompt us to say that the article in question had better not have been printed. We do not think Mr. Brooks conceived it quite as it sounded when read from the printed page. In this he shares a misfortune common to himself and the venerable professor he inveighs against. There are radical differences between Professor McGarvey's way of thinking and our own. As occasion requires we mean to discuss these in the utmost candor. And while we are of those who believe that Professor McGarvey's writings have, in their indirect influence, worked injustice to many godly men, we never have classed him with those who in fiendish zeal pursue their victims from pastorate to pastorate. We believe Professor McGarvey loves his "boys" and rejoices to have them go forward to larger truth than that unto which even he has been able to lead them. We refuse to lend a hand to the discrediting of his character which, with others of its kind, is the most significant product of our hundred years of history.

The entrance of Mr. Roosevelt into the field of religious journalism is an event of significance both for the country and for journalism. As associate editor of the Outlook he will probably take little part in strictly theological discussions, but the influence of his writings will be like a tonic for the moral life of the nation. At the outset of his editorial career he sounds a characteristic note of purity and courage in journalism. He has regard for the moral responsibility of a newspaper. He condemns the theory that the press is simply a mirror of the times. It is, to his mind, one of the most potent factors in giving character to the times and must be held to account for the way it uses its power. We are glad the ex-President will not let us forget him. His spectacular hunt will be watched with world-wide attention. On his return it may prove that his prophet-like spirit will find in the press a medium for yet more valuable service to his fellowmen than even his exalted station as president afforded him.

Preliminary announcement is made this week of the World's Missionary Conference which is to be held in Edinburgh June 14-24 of next year. Its purpose is the consideration of matters vital to the extension of the kingdom of Christ throughout the world. It will discuss such questions as "Carrying the Gospel to all the World"; "The Native Church and Its Workers"; "Education in Relation to the Christianization of National Life"; "The Missionary Message in Relation to Non-Christian Missions"; "The Preparation of Missionaries"; "The Home Base of Missions"; "Missions and Governments"; and "Co-operation and the Promotion of Unity." These themes are to be presented by committees already chosen. The chairman of the Conference is Lord Balfour of Burleigh, and many of the most distinguished representatives of missionary work in the various churches throughout the world will be present. This is one of the cheering signs of the times in reference to the arousal of Christendom to the seriousness and importance of missionary work.

The offering for Foreign Missions gives every promise of reaching a mark never before attained. The churches are sending up a shout of triumph all over the land. Our page of "Echoes" should be read, every word. Every church that has not yet taken the offering should do so without delay. Finis Idleman and his great Central Church of Des Moines are setting a good example. They had been engaged in an evangelistic meeting at the time others were preparing for the March offering. Not being ready by March 7 they are devoting the entire month to making ready for a great offering later on. Let no church fail to make the offering even though the special day has passed. Now is still the accepted time. The seed sowing of the past months should yield a rich harvest throughout March. The reports we present this week are but the first fruits. Great sheaves are yet to be garnered. The Master of the field is at work with the reapers.

In view of the many attempts which are being made today to bring about some form of church unity, the editorial in the March number of the Biblical World entitled "The Catholicism of the New Testament" is full of suggestion. Attention is called to the fact

that the New Testament does not present a single homogeneous view of Christianity—that there are striking differences of thought to be found in this early collection of Christian writings. The attempt to unify Christianity by insisting upon one universal form of belief or one official organization is thus out of harmony with the New Testament itself. "If Christ could conquer such different spirits in the first century and transform them with all their personal individuality into ardent apostles, may we not likewise believe that He may conquer the twentieth century, different though it is from the first, in such a way as to conserve all that is distinctive of our age while inspiring it with His spirit and purpose?"

Leslie W. Morgan, the Pastor at Hornsey in North London, has been granted a leave of absence from his church and will return to the United States for a few weeks' visit with his people during the summer. He has been for many years a prominent figure in the work of the Disciples in England. He was at first the pastor of the church at Southampton and later at Hornsey, London. In connection with his other duties, he has been secretary of the Christian Association, the name of the united work of the Disciples in England. His visit will be a pleasure to his many friends in America. He will be accompanied by Mrs. Morgan, who was the daughter of Mr. Mistlebrook, one of the leading members of the Southampton church.

A succession of communications has been received at our office reporting in much detail a deplorable division of the church in Erlanger, Ky., of which S. S. Lappin, office editor of the Christian Standard, is pastor. We did not know why so many sources should have united in informing us of this sad affair until one correspondent frankly suggested it was our chance to "get even" with the Christian Standard by showing that a church presided over by a "conservative" pastor was quite as likely to be torn asunder as one presided over by a "progressive" pastor. We have no intention of exploiting the sorry affair and have only contempt for those who would impute to us such motives for doing so.

Face to Face With The Devil In Prayer and Fight

By Charles Clayton Morrison

William A. Sunday, the Evangelist, Stirring Illinois' Capital City with Relentless Warfare on Sin. Springfield at his Feet. Man of almost Superhuman Fascination

Billy Sunday may properly be numbered among the great preachers, if the standard of greatness is the psychological effect of the sermon. He grips the attention, galvanizes the conscience and bends the will of every man among his thousands of hearers. I think I have never seen the exercise of such power over men as he exhibits. Nine thousand people are held in a vise for an hour and a half while he preaches. No one stirs. He moves his hearers often to applause and to laughter. Rarely does he move them to tears—at least thus far in his meeting.

Thrives on Opposition.

He is primarily a militant preacher. He has enemies and he makes the most of them. If he had no real enemies he would make some for the occasion. In his opening sermon in Springfield he said:

"Twenty-two years ago I drew the sword in defense of God, home and native land. I have never sheathed it, and never will until the undertaker pumps me full of embalming fluid. Before that I will send for my wife and say, 'Have me skinned, send it to the tanner, make it into drum heads, and send them up and down the land and say, 'My husband still lives and fights the whisky gang.'"

Preaches Like He Plays Ball.

He preaches hard. He flings his physical personality into his sermon with great vehemence. At the climax of a period he is often so exhausted that he cannot get breath and strength to

begin a new paragraph. He preaches like he used to run bases on the Chicago base ball team. When I heard him over ten years ago his singer used to "coach" him from behind the pulpit as they coach a base runner. "Fine work, old man! Hit 'em again!" "Come down now, Billy, not so hard, you can't stand that!" "Easy boy! That's better!" "Amen! Now you're coming!" These and similar heartening and restraining "exhortations" could be heard by those sitting on the platform behind the preacher.

Wonderful Endurance Power.

He preaches as if this sermon would be his last, and you feel that it must certainly be his last. How his voice can ever endure another sermon you can not imagine; but he comes up on Sunday night after speaking an hour and a quarter in the morning and again in the afternoon, as fresh, apparently as on the week nights. And he has been keeping this up without surcease for twenty years.

Meeting him again in Springfield twelve years after my association with him in a meeting in an Iowa town, I was surprised at his physical preservation. The newspapers describe the "cat-like" agility of his physical organism. To me he is like a panther with exhaustless, restless and resistless energy.

He Draws the Line Through a Town.

Evidently what Billy Sunday aims to do on entering a town is to get a line drawn between those for and those against. He makes no such shallow assumption as that all church members are on one side of the line and all non-church members on the other. His line weaves itself in and out among the worshippers

in the sanctuary, separating sheep from goats there before God's altar. He is merciless in his castigation of church members.

The elements that weaken the church are card playing, dancing and treatre-going, formalism, commercialism and higher criticism. But these are only the signs of the absence of prayer, Bible reading and real worship.

Attacks Definite and Concrete Evils.

He preacher against sins, not against sin. The saloon is his outstanding target. Along with it he puts gambling and gossiping and low-necked gowns and the social evil. He talks about these things in plain words. He makes it clear where his line is drawn. If you do these things or stand for them, you are against God whether you are in the church or out of it. I expect to see thousands of decks of cards destroyed before Sunday is through with Springfield.

Political corruption, too, is exposed in a drastic manner. Here is the strongest and, to my mind, most wholesome influence of the Sunday campaign. He does vitalize the social conscience. He is preeminently a civic or social evangelist. In this respect his work (if one may venture in the second week to forecast the curve of the whole meeting), is unique among evangelists. He is

betrayal of this fact to his hearers. His words sound as if they were composed on the spot. His personality is thoroughly identified with his message. He makes you feel that this message is made especially for you and he delivers it to you with tremendous power. I do not doubt his sincerity for a moment. The fact that he receives vast sums of money seems to me not to warrant the suspicion often cast upon his sincerity. The ten or twelve thousand dollars given him for a five weeks' meeting makes the outside world gasp, but to the townspeople who have witnessed the magnitude of every feature of the meeting it seems proportionate, and the only appropriate thing to do.

Tremendous Personal Power.

There is some thing vast and overwhelming about Billy Sunday.

Everybody feels it. It isn't his physical stature; he is not a large man. It isn't his godliness; no one thinks of him as possessing the ascetic virtues; he is no Evan Roberts or Gipsy Smith.

But to you he stands for power. Folks feel that he knows the under side of life. He knows the drains under church and home and market. He knows where these drains are clogged and why and what clogs them. He comes into the city to look after the drains, to flush the sewage mains, to carry off the corruption that

Billy Sunday's Prayer to the Devil

Following one of his sermons, Mr. Sunday asked all who wished to be prayed for to rise. Nearly every one of the 8,000 people arose. Mr. Sunday prayed as follows while standing upon a chair:

"Jesus, that is a magnificent tribute to our interest in Thee and to Thy cause. I am proud of the men and women at Springfield, and I know you are, too, Jesus. I am sure the devil isn't. I am sure he hates to see them get up. I am sure he tried to keep them down, and that he said to that girl, 'You keep your seat; you know you have not done right.' I am sure he said to that young man, 'You keep your seat; you know where you were last night and others know where you were last night, and you went home drunk, too.' I am sure he said to that man, 'You keep still and make no move; you know you cussed him to day and he is sitting over there. Don't listen to Mr. Sunday. You keep your seat.' Say, devil, you have gone up and down these aisles tonight and in and out among the seats and you have done your dirty best to keep men and women down, but they have made a stiff fight and they are too manly and they are too womanly. We hate your cause, devil. We hate the sin you made us commit. We hate it because we are ashamed. We hate it because it brought a blush to our cheek and a tear to our eye, and made our mother blush and our sisters ashamed to call us 'brothers.' It led us to put a stain upon the family escutcheon. It made the name synonymous with sin. We are ashamed. And what do you want us to add to what we have already done, devil? Aren't you satisfied? GOD CURSE YOU! Aren't you satisfied with all the wreckage you have caused? Aren't you satisfied with the houses of ill-fame that you have packed full? Aren't you satisfied with the men and women you have robbed of reason, and especially from our loved ones? Aren't you satisfied with the jails and penitentiaries you have packed full, and with the police stations? Aren't you satisfied with all the wreckage in the stale beer joints and the victims in the dives and the bum haunts and the iniquity in the red-light district, and all the thieving and the cursing, and the lying, and the blasphemy, and the adultery? Oh, devil, aren't you satisfied? Do you want us to do more? Oh, God pity you. We won't, because through Jesus Christ and we are going to see a new Springfield, devil. I tell you, you have cursed yourself. You have stayed here long enough. Do you hear? The forces of righteousness, in the church and out of it, Catholic and Protestant, and all, are going to arise and we are going to put a stop to your work, devil. You will have cold feet when you see the forces that will take their stand for truth and righteousness. And there won't be a traitor. We will all be patriots in these days. Lord, hear us; bless us; bless our wives; bless our little ones; bless, we pray Thee, old Springfield. Lord, hear us and lead us and love us and forgive us and we will praise You forever, through Jesus Christ, our blessed Savior. Amen."

evidently dealing with social forces and striving to flush and cleanse the social channels as well as to rescue individuals from a lost world. But I must not interpret too much just yet. In later papers I will state my judgments about the meeting. Just now I mean only to describe what I see.

Neither a Fanatic Nor a Grafter.

And I must not get too far away from Billy Sunday himself in this paper. He is a wholesome contagion. You think when you read his speeches that he is a raving fanatic. He is anything but that. He sees the humor of the whole situation. He is a great laughter himself. He comes into the building amid the applause of the thousands while some pastor helps him off with his great coat and all the while his tongue is fairly hanging out with contagious laughter. At some sally of wit, when the audience laughs, he turns to the preachers and laughs with them. He enjoys life; sleeps well; dines out; umpires ball games. I have heard him called a maniac. No term is more inappropriate. He holds a sane attitude of detachment which is essential to effective ness in any public moral task.

Sermons Mostly Committed to Memory.

Yet no one can fairly accuse him of being an actor. He learns his sermons by heart, he told me. But there is not the slightest

has become noisome to the helpless denizens. It is heroic business. There is something wierdly fascinating, almost hypnotic, in the very suggestion of it.

Why Not Leave Out the Slang?

"Mr. Sunday," said a nice minister who had heard him several times, "if you would leave out the slang I could find no fault with you at all." "If I cut out the slang," Sunday replied, "I would preach to no more people than you do." "I am an apostle to the 78,000,000 of the 80,000,000 people of our land," he says again and again. He believes that the great mass of people are just plain folks with a lot of "cussedness" that they need to be rid of. Slang is just the keen edge of the surgeon's knife. Billy Sunday assumes that sin and sinful men are at the bottom of the home's troubles and the church's troubles and the city's troubles and the heart's troubles. It isn't weakness that is the matter, it isn't intellectual doubt, it isn't ignorance—it is just "plain deviltry" he says.

Hell and the Devil are Realities.

The devil is in Springfield. The business men, the politician, the church men and women, the mothers, even, have taken him to their bosoms. The whole town has "hit the grit for hell, H-E-L-L, not Gehenna or hades or any other ethical place."

The church's job doesn't call for pity. It doesn't call for science. It doesn't call for scholarship. It calls for two fists. It calls for backbone. It calls for straight-out, straight-up manhood.

So the community comes soon to forget his slang. They take him as you take the scavenger. You do not expect the scavenger to be well dressed nor to speak in a low voice. And if a man is really fighting the devil and demonstrates that he can lick him you don't mind if he does take off his coat and throw away his collar while he does it.

The Tyranny Of Opinionism

By W. T. Moore

While discussing questions in which we differ, it might be well to refresh our minds with a little history. This, I think, is specially appropriate in our Centennial year. In preparing a history of our religious movement, I am deeply impressed with the fact that the fundamental thought of the pioneers was to build upon a "Thus sayeth the Lord" for everything relating to faith and practice. Logical deductions, however plausible, were not to be made tests of Christian fellowship. The following from Mr. Campbell is worthy of much consideration at this particular time:

"Q. Are men never to be called to an account for their opinions?

A. No. There is no instance of this kind in the Jewish or Christian Scriptures—God alone is judge of thoughts and private opinions.

Q. But if private opinions are expressed, are they not to become matters of discipline?

A. By no means, unless a person expresses them for the sake of compelling others to receive them, or to exclude them from their fellowship, if they do not receive them. In that case he is answerable, not for his opinions, but his practices. He is a factionist, is seeking his own honor, making a party, and on these accounts sins against the Christian constitution; and such a person, after a second admonition, is to be rejected.

Q. Are not opinions purely intellectual matters, and not to be regarded as moral principles?

A. They are purely intellectual matters, and ought to be so regarded; but when any person makes them principles of action, he places them upon the same footing with divine oracles, and demands as much for his own reasonings as for the express commandments of the Great King.

Q. How do you distinguish between faith, opinion, and knowledge?

A. Faith is the belief of facts testified, or of testimony; knowledge is the assurance derived from actual and sensible perception, by the exercise of our own senses; and opinion is the view which the mind takes of all matters not certified to us by testimony, or our own experience. Thus Newton, knew that bodies, specifically lighter than water, would swim in it; he believed that King Harry VIII succeeded from the Roman Catholic institution; and he was of opinion that the planet Saturn was inhabited.

Q. Does not the correctness of a person's opinions depend upon the amount of information which chance may have thrown in his way, or upon the strength and activity of his own mind, and consequently are not necessarily a part of his moral character?

A. As a man who opines that the earth was once a metallic ball, and he who re-

gards it as having been as flat as a plate, may be equally as good citizens, so he that opines that free agency and rationality are the same thing, and he that opines that God in some mysterious way, "Binding nature fast in fate, Left free the human will."

may be equally good citizens in the kingdom of Messiah.

Q. Are not the opinions of men placed upon the same footing with the commandments of God in all the creeds in the Christian world?

A. They are very generally, if not universally so."

Mr. Campbell wrote this the same year that the union took place between the Reformers and Christians in Kentucky, and in 1844 he wrote a series of articles for the Harbinger under the title, "The Tyranny of Opinionism," in which he elaborated very fully his conviction that Christian union could never be consummated by emphasizing the value of opinions.

But should any one refuse to follow Mr. Campbell's views of this matter, it may be well for him to read carefully what Isaac Errett says about practically the same thing in his first issue of the "Standard" after it was removed to Cincinnati. It appears that a writer in the "Apostolic Times" had sounded the alarm of "apostasy" because "we have preachers in our ranks who grow furious and bluster much if even a hint is dropped as to their lack of soundness; yet ask them what they have to say on expediency, progress, organs, recognition, etc., and they reply: "Oh, Why, Well, and end with a significant chuckle." In replying to this, Brother Errett used the following very impressive language:

"Any attempt to introduce and enforce anything as a matter of faith or duty, which the apostles did not enforce in the name of our Lord, would be a step in apostasy. And any attempt to compel uniformity in thinking or in practice, where the Apostles have left us free, is virtual apostasy.

The following week he continued the argument with respect to the matter of "apostasy," and among other things, he says:

"The germs of apostasy from Christ are found in the presumptuous spirit that seeks to dictate where Christ has not dictated.

Division and its bitter fruits may come as readily through the attempt to forbid that which Christ has not forbidden, as through an attempt to impose that which Christ has not imposed. . . . Two things, it strikes us, must be carefully kept in mind, if we would legitimately work out the spiritual emancipation contemplated in the reformation which we plead:

Inside and Outside Views.

This, at least, is the way the people feel who watch the fight from night to night. And if some fledgling psychologist who had read a book about "Primitive Traits in Religious Revivals," or "Varieties of Religious Experience," or some thing of that sort and had made a few trips of inspection to the social settlements of a great city, should venture to suggest that the Sunday Revival, instead of conquering the devil, was making a better chance for him to control the city later on—he would be met with the blankest expression he ever saw upon a human face.

1. The necessity for free and unembarrassed research with a view to grow in grace and knowledge. It is fatal to assume that we have certainly learned all that the Bible teaches. This has been the silly and baneful conceit of all that have gone before us. Shall we repeat the folly, and superinduce a necessity for another people to be raised up to sound a new battle-cry of reformation? Must every man be branded with heresy or apostasy whose ripe investigations lead him out of our ruts? Must free investigation be smothered by a timid conservatism or a presumptuous bigotry, that takes alarm at every step of progress? Grant that errors may sometimes be thrust upon us. Free and kind discussion will soon correct them. There is not a hundredth part of the danger from an occasional outcropping of error, as the result of free investigation, that must accrue from the murderous stiflings of free thought and free speech. An attempt to preserve union on such conditions not only renders union worthless by the sacrifice of liberty, but will defeat its own purpose, and compel, in time, new revolutionary movements.

2. The absence of all right to control our brethren where Christ has left them free. Such freedom may sometimes alarm us. Creed-bound communities may lift their hands in holy horror at the "latitudinarianism" that we allow. But it is not worth while to accept principles unless we are willing to follow them to their legitimate results; and we insist that Rom. xiv. allows a very large liberty, which we have no right to trench on except with the plea of the demands of Christian love."

Now it will be seen that the founder of the Christian Standard was not only opposed to magnifying opinions into matters of importance, but he carries the war into Africa and affirms that those who do magnify these opinions, or attempt to stifle the "free and unembarrassed research" with a view to grow in grace and knowledge, are the real apostasies, and not those who favor such investigation.

While I have little fear of "apostasy" from either one extreme or the other, of recent discussions, at the same time it is well to understand where we are, from a historical point of view. I have long since held to the view that there is much greater danger from a narrow construction of liberty than from any broad construction of it. We ought to keep from both of these extremes, and I am persuaded that a large majority of our brethren will do so; and I consequently have no fear of any "apostasy," unless it be an apostasy with respect to the regnancy of love.

Echoes Of The March Offering

A GOOD START.

The returns for the first four days following the March Offering for Foreign Missions show that 251 churches sent offerings, a gain of thirty-seven over the corresponding number last year. The 251 churches gave \$5,966, a gain over last year of \$1,175. The total receipts from all sources for four days amounted to \$8,173, a gain of \$1,989.

This is a good all around gain. There has never been more wide spread enthusiasm over the March Offering in our history. More than ordinary interest has been taken in reaching the apportionment.

It is gratifying to be able to report thirteen new Living-link churches. A number more are expected soon.

Columbia, Mo.: We will run beyond amount necessary for our living link in foreign missions.—Madison A Hart.

Lockhart, Tex., March 8: Offering for foreign missions in First Church, \$50. Meeting apportionment with more to come in. Endeavor Society gives \$10 additional.—E. O. Sharpe.

Midland, Texas, March 8: Presented to our people yesterday the Foreign Missionary work, urging that we raise the six hundred dollars to keep our missionary in the field.

We adopted the apportionment plan in the offering, asking each member to give a certain amount—according to his means. Most of them have responded, accepting the apportionment. This assures us a place in the living link column.—A. C. Parker.

We landed on the safe side of our apportionment by a good margin.—J. H. Craig, Logansport, Ind.

We raised our apportionment at Siloam.—J. H. Borawasser, Lexington, Ky.

Am glad to announce to you that Mansfield, O., Church stays in the Living-link line this year.—Chas. E. Oakley, Mansfield, O.

The Fourth Avenue Church will send check for its apportionment in a few days.—T. L. Lowe, Columbus, O.

The church reaches the apportionment this day. This is a greater victory for us than the giving of \$1,000 by stronger churches.—F. M. Morgan, Minonk, Ill.

We have gone a little beyond our apportionment.—M. O. Johnson, Edgerton, O.

Offering for Foreign Missions over \$50.00. Raised last year \$35.56.—E. D. Salkeld, Lakewood, O. Mantau Center has passed its apportionment, and is still gathering up some fragments.—M. B. Wood, Hiram, O.

We received the largest offering yesterday in the history of the Ravenna Church. The joint support of A. C. Eicher in India for another year is assured.—M. E. Chatley, Ravenna, O.

Our offering will be near, if not quite, \$50.00 against \$18.30 last year.—E. B. Redd, Flora, Ill.

Our offering for Foreign Missions \$360.00, and more coming.—R. B. Heiser, Centralia, Mo.

We are turning our attention to the foreign field, and shall do so during the entire month of March.—Finis Idleman, Des Moines, Ia.

We raised our apportionment.—G. S. McGaughey, Robinson, Ill.

We will nearly double our apportionment.—E. H. Williamson, East Broadway Church, Sedalia, Mo.

The Grandview Church will treble its apportionment, and more.—A. Preston Gray, Portsmouth, O.

The First Church has already done more than 50% above its apportionment. I look for it to nearly double.—Chas. E. Taylor, Wadsworth, O.

Our apportionment was \$50.00. \$51.00 has been pledged. We feel pretty certain that the total amount of our offering will reach \$60.00.—K. F. Nance, Halifax, Canada.

The little band of disciples meeting in a hall in Fargo contributed between \$30 and \$35 yesterday.—F. B. Sapp, Fargo, N. D.

Our apportionment was \$15.00. We send gladly \$60.00, regretting that we cannot send more.—Percy R. Atkins, Agra, Kansas.

We sent \$20.00 from Cane Valley. This is the best offering this church has ever made for Foreign Missions.—Z. T. Williams, Columbia, Ky.

We will reach our apportionment.—R. W. Lily, Keokuk, Ia.

Our apportionment at Laodora was \$20.00. We raised \$25.85.—Challie E. Graham, Sheridan, Mo.

Houstan Church raised \$42.00 for Heaton Missions last Sunday. More than doubled usual offering.—J. W. Boulton, Holden, Mo.

We will go beyond our apportionment of \$200.—B. H. Melton, Marshall Street Church, Richmond, Va.

Good news! Our official board yesterday, without a dissenting vote, decided to continue in both the Foreign and Home Living-link line. Now to make good! No snap, but it can be and will be done.—W. B. Clemmer, Rock Island, Ill.

Offering yesterday \$36.40.—C. S. Weaver, Latham, Ill.

A great day yesterday. \$60.00 raised. Our apportionment tripled. Those who gave are feeling fine.—Chas. N. Ross, Cooksville, Ill.

Offering last year \$5.80. This year \$32.50.—R. J. Bennett, Mitchell, Ind.

Living-link assured. Raised over \$400.00 yesterday morning in individual pledges, the largest representation in the offering the congregation has ever had.—S. Boyd White, Moberly, Mo.

Offering at Beasley Creek, Ky., decided advance over last year.—Henry J. Linger, Lexington, Ky.

Nearly \$25.00 in cash and pledges.—W. H. Curtis, Asherville, Kans.

Apportionment \$15.00. Our offering will be \$50.00 or more.—W. A. Wherry, Norman, Okla.

Offering of the First Church, Emporia, Kansas, \$500.00. Expect more.—W. A. Parker, minister.

We will not fall behind last year either in church or Sunday-school, and I hope before the close to see both greatly increased.—G. B. Townsend, Hagerstown, Md.

Our offering was \$45.90. Hope to make it \$50.00. Offering last year \$12.65.—J. B. Brown, Menner, Texas.

Had a great day here Sunday. Took pledges for \$600.00 to be paid next Sunday, March 7, except about \$125.00 pledged by the Sunday-school which will be made up and sent to you the first Sunday in June.—J. H. Booth, Centerville, Ia.

The Third Church took an offering yesterday about three times that of last year.—H. E. Stafford, Ft. Wayne, Ind.

We are all rejoicing this morning. Doubled our apportionment for Foreign Missions.—G. F. Cuthrell, Rome, Ga.

Our apportionment for Heaton Missions \$100.00, offering \$120.00. More to come.—A. E. Trout, Owen Sound, Ont.

Largest missionary offering ever made here. More than doubled that of last year.—Jas. A. Brown, Hartford, Mich.

Our offering for Foreign Missions amounted to \$83.02 in cash. We expect to increase this within a week. Our apportionment was \$75.00 and we are rejoicing that we were enabled to go above this amount.—E. W. McDiarmid, Beckley, W. Va.

Hustontville, Ky., will raise \$50.00 for Foreign Missions.—W. S. Willis.

Splendid offering for this church. We are happy.—P. A. Cave, Charleston, W. Va.

Exceeded our apportionment by a good sum.—H. M. Johnson, Fredonia, Kansas.

Our apportionment \$35.00. Offering \$100.26, and more coming. Randall Ferris, Bristol, Tenn.

Who Comes To The Hospital?

By Elliott I. Osgood, M. D., Missionary of the Foreign Society.

All human life may have lights and shadows but to the sick Chinaman there is little but shadow. Miss Clark was out west of Chu Cheo the other day at the home of a Christian. She heard the women talking of a neighbor woman who for some years had suffered with a chronic ulcer on the leg. It aroused Miss Clark's interest and she went to the home and found the woman lying on a bundle of straw in one corner of the cheerless house. The ulcer has such a vile smell that even the Chinese, who are supposed to be proof against smells, had put her off by herself. Our hospital is only five miles away and the woman could ride a donkey, but they had just let her lie. So Miss Clark and her Bible woman persuaded them to bring in the woman.

Another woman was brought in one day by some of her relatives. She had done wrong in her younger days. Her husband was dead. She had semi-paralysis of the lower limbs and of the tongue. Her friends paid for her food for a short time and then abandoned her to us. They wanted nothing farther to do with her. If we compelled them to take her home they would throw her out to beg and probably die. She has improved while in the hospital but is a problem on our hands. We hope to find some decent home in which she can do enough to pay for her living. If we do not, shall we cast her out, compelling her to beg or live a bad life?

Still another woman has come to us for ministry. She is a good country woman with a bad son-in-law. She had a tumor of the breast and called in a Chinese doctor,

who employed the usual method of thrusting in needles with the consequence of exciting into immediate activity a smoldering cancer. She came to us. We are not in a position to operate on such cases. Her son-in-law will give her no money to go to Dr. Macklin's hospital at Nanking and she fears the knife almost as much as she fears death. Poor old woman, she is living under the bondage of great fear. We are ministering to her and relieving some of the bodily pain and trying to lift the weight of mental pain and fear. Can we reveal to her the love of Christ?

A young man came limping into the hospital in great pain. He had stepped on a sharp stub which had broken off in his foot, leaving a piece over one inch long and a quarter of an inch in diameter. He and his neighbors had gained the idea that if they came to us for help they must become members of the church. His great pain had made him willing to even do that if we would help him. We told him that we forced no one to follow Christ. We pulled out the stub and dressed the wound. He has got a copy of one of the gospels and is spending his spare time studying it. Will he find the Christ?

A mere boy worked his way painfully and slowly into the hospital enclosure not long ago. He swung himself along by using his hands as feet while he held up out of harm's way a bad looking leg. One of the lower bones was necrosed and discharging by a number of openings. We took him in. He now walks with a staff and can even bear

his weight on the weak limb. He has had no money to pay for his board, but has willingly sat down by the wood pile and cut wood with a hatchet or dug the weeds out of the walk. He will do anything that his strength will allow. Shouldn't wonder if he became a Christian in time. We have several members of the church who have come up through such a line of treatment, and they are faithful members, too.

We usually put the test of work upon those who are wholly dependent upon our charity. They are not always willing to do the little things they might do, and experience has taught us that of such there is little hope. One such was brought in. He had lain around in the city's gates begging and one cold night had frozen his feet so badly that all the toes came off and great ulcers were formed on the soles of his feet. We kept him for awhile and cared for him and fed him. But when we suggested his doing some little things which he could easily perform with his hands, he objected. He was a beggar born and as a beggar he preferred to live.

A new center of Christian work has been opened as the direct result of the medical work. A man from a little village twenty miles south of here came into the hospital five years ago and broke opium. He began studying the Scriptures and became a Christian. He has now led four others to Christ and has another circle studying who will in the not distant future become followers of Christ.

Chu Cheo, China.

DEPARTMENT OF CHRISTIAN UNION

By Dr. Errett Gates

Unity and Catholicity

When Jesus prayed for the unity of his disciples, did he pray for the unity of some of them, or all of them?

"Neither pray I for these alone, but for them also that shall believe on me through their word; that they may all be one."

Jesus thought in universals. In this prayer is the thought of universal time—both present and future believers—"neither these only"; and universal number—"that they may all be one."

"And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd."

Here is added the thought of universal place. Jesus' desire for unity was also a desire for catholicity.

Jesus dreamed of a universal brotherhood of the good—a holy, catholic church; a brotherhood universal in time, place, and number. That was a true insight of the early church into the mind of Jesus when she put in her first confession of faith this article: "I believe in the Holy Catholic Church." So also did Jesus.

Catholicism of Thomas Campbell.

Every dream of unity in the church by apostle or prophet since Jesus spake, has been a dream of catholicity. The first proposition of the Declaration and Address, penned by Thomas Campbell, was a statement of both the unity and catholicity of the church: "That the Church of Christ upon earth is essentially, intentionally, and constitutionally one; consisting of all those in every place that profess their faith in Christ and obedience to him in all things according to the scriptures, and that manifest the same by their tempers and conduct, and of none else; as none else can be truly and properly called Christians."

In that memorable document, the centennial of whose publication the Disciples of Christ are about to celebrate, the author further defines the universal scope of his appeal: "It is the cause of Christ, and of our brethren throughout all the churches, of catholic unity, peace, and purity." He is constantly appealing to "our brethren of all denominations"—"all the churches of Christ;" and just as constantly avowing his purpose to be to "restore unity, peace and purity to the whole church of God."

Unity Must be Inclusive Not Exclusive.

Any plan of union whose scope is narrower than "the whole church of God" is untrue to the purpose of Jesus. Any basis of Christian fellowship which excludes a single, true disciple of Jesus, is not Christian. Nothing will satisfy the love of Jesus for his church but a plan for its rebuilding that will present it to him at last a glorious church, not having spot or blemish or wrinkle or any such thing—a holy, catholic church. No other kind of church but a catholic church can be a glorious church, and none but a holy church can be a church without spot or wrinkle. How delicate and how responsible is the task! Who is sufficient for it but he who has the very mind of Christ? No one else could be faithful to him and just to his people. But this is the task of every man or company of men who propose to the world a basis of Christian union. It is difficult to say which is the more dangerous—to let into the church those who do not by nature belong to it, or to keep out those who by right belong in it. In the one case its purity and peace are endangered, and in the other its unity and

catholicity. The danger, on the one hand, is that the church shall be too broad, and on the other hand, too narrow.

Breadth and Narrowness.

The mistake which the church has made in the past has not been on the side of breadth, but of narrowness. Her basis of union has not been broad enough to afford standing room for all who loved Jesus Christ in sincerity and in truth. There was no room in the ancient church for the Montanists and the Donatists; and none in the mediæval church for the Waldenses and Tallards; while no denomination of the modern church has found room for other denominations. The Presbyterians had no room for the Baptists, and the Baptists no room for the Presbyterians. All denominational houses have been too small for the whole family of God. Hence the children have been compelled to separate into larger or smaller groups to secure the comfort and fellowship of others of like precious faith.

No denomination in modern times has been as broad as Jesus; and none as narrow as Jesus. It is not to be wondered at when we remember that every denomination was born and cradled in a corner, and was the creature of a single man. Luther made the Lutheran Church, and he made it after his own image and likeness; and so completely bound to him is that church that it dare not depart from him. The Lutheran Church is Luther grown big, and partakes of both the breadth and narrowness of Luther. The Methodist church is John Wesley grown big, with few changes. The Presbyterian church is John Calvin multiplied, but still John Calvin.

Who are Luther, Calvin, and Wesley? Their followers have seemed at time to treat them as if they were the Christ returned to earth to settle the faith and order of the church once for all. To propose to change an item of the faith or practice of any of these denominations seems to some of the leaders like proposing to change the will of Christ, with whose will their faith and practice are made identical. As a matter of fact these founders of denominations were men of like passions and minds as ourselves. They had the good fortune to utter a message which their time needed, and all to their own surprise they became the builders of new sects. What they believed their followers still believe; and where they stood, their followers still stand. The private opinions and interpretations of these good and great men have become the public and organic confessions of great churches. Is it any wonder that the denominational houses are not broad and catholic enough to hold all the children of God's household?

Whole Church Must Coöperate.

Who would be so venturesome as to risk the unity of the church upon one man's plan of union, whether Luther's, Calvin's, or Wesley's? Who would be so bold as to affirm that a committee of one could adopt the plan of the church of Christ for every race, age and place? The plan of union for the universal church can only be wrought out in committee of the whole—the whole church of God, past and present, Eastern and Western, Greek and Roman, Protestant and Catholic.

Every plan of union to the present time has been a failure because only a single man, or group of men, a single race or age has drafted it. Before a plan can be formulated which the whole church will accept, the whole church must be represented on the committee.

If a committee of Protestants draws up a basis of union, will the Roman Catholics unanimously adopt it? If the Baptists draw up a basis, will the Pedo-baptists accept it without amendment?

In the preparation of that final basis of union for a united Christendom the whole church of God, both past and present, must have a part. The early church must be present and speak through her confessors and martyrs, her fathers and apologists; the mediæval church must be present and speak through her missionaries and schoolmen, her crusaders and lawyers; the modern church must be present and speak through her reformers and theologians, her missionaries and scholars. None who have hazarded their lives for Christ can be denied a hearing. Each must tell us the secret of his love for Christ, and the ground of his hope in him. When all have finished speaking we shall be struck with two things: the things in which they agree and the things in which they differ. If we take the things in which they all agree we shall have the universals of Christianity—the things which have been and are believed everywhere, always, and by all Christians, to be essential elements of Christian faith and hope.

On no other basis than that of the universals of Christianity, is there any hope of a permanent or a catholic unity.

Notes from the Foreign Society

Last week the Foreign Society received an Annuity gift of \$1,000 from a friend in Ohio. The society is receiving many such gifts this year, many more than in the past. The plan grows in favor as it becomes better known.

The Christmas number of the Congo Christian has been received. This is volume two, number two. It is published at Bolenge, Africa, and contains eight pages.

The missionaries at Bolenge, Africa, make a most urgent call for a medical man for the new station at Monieka.

The growth of the Bolenge Church is a marvel. There were fifty baptisms October 11 and fifty-two more January 3.

Thirteen new churches have become Living-links. A number more are expected soon.

A F. Hensley left Bolenge January 6 for his furlough. He is in great need of it. The last heard from him he was in Southern France. He will reach America some time in May.

A Belgian gentleman, who holds a high position in one of the trading companies, after a recent visit to Bolenge, said: "When I first came in contact with your missionaries and evangelists about a year ago, I was opposed to your work; I thought that all missionaries did was to convince the people that they were ill treated by both State and companies, and to induce them not to work for either. Now I have seen what your work really is. I have seen the educational work, the industrial training, and the kind of people you turn out. You are doing more for civilization than any other agency in Congo Free State, and you may count me as a loyal sympathizer."

The Christian Tabernacle, Fort Worth, Texas, joined Living-Link Family February 27, offering \$613.7. It was the last Sunday in the old building corner, Fifth and Throckmorton. The building was sold for \$33,000 with reservation of all furniture and \$2,000 worth of art and memorial windows. They will begin at once in the center of the South side in the midst of fine residence district of 25,000 population.

OUR CHURCH MEN

By John R. Ewers

"The Making of Men"

Decidedly clever, even if somewhat overdrawn, is a short article quoted in "Unity" from the "Universalist Leader." "Would Lincoln Have Been Lincoln?" is the title and it runs as follows: "What would modern educational experts have made of Lincoln, if, as a baby, he had been put in their care? They would probably have started him on sterilized milk, clothed him in disinfected garments, sent him to kindergarten where he would have learned to weave straw-mats and sing about the Blue-bird on the branch. Then the dentist would have straightened his teeth, the oculist would have fitted him with glasses, and in the primary grade he would have been taught by pictures and diagrams the difference between a cow and a pig, and through nature study he would have learned that the catbird did not lay kittens. By the time he was eight he would have become a "young gentleman," at ten he would have known more than the old folks at home, at twelve or fourteen he would have taken up manual training, and within two years made a rolling-pin and tied it with a blue ribbon. In the high-school at sixteen, in four years he would learn that Mars was the reputed son of Juno, and to recite a stanza from The Lady of the Lake. Then to college where he would have joined the Glee Club and a Greek Letter Fraternity, smoked cigarettes and graduated, and then become a clerk in a banker's office; and never, never, do any one harm. Well,—perhaps,—we don't know and can't tell what might have been, but we can't help feeling thankful that Lincoln's training and education were left to Nancy Hanks—and God."

Colleges Good if Used Correctly.

Now I call that rather good. Kindergartens of the right sort are right. Colleges are helpful, if the best they offer is taken and a lot of frills left out. Universities are of the greatest value to people who know how to think before they enter. Like other good things they are good if used correctly. Nevertheless we may well pause and ask whether modern educational methods produce men. Surely we cannot have men for our churches or anywhere else if they are ruined in the making.

Down in little old New York an Englishman named Gorst has been slinging it into our educational system. He says our children are ruined with books. Their heads are crammed with more facts than can be digested, while imagination and reflection are destroyed, or rather, never allowed to develop. He says books are dangerous things and that children should learn to do by doing, which, if I am not mistaken, was the famous dictum of that great German, Froebel.

Newell Dwight Hillis says that no one would try to develop colts by driving forty of them around a track at once. And yet that is precisely what we are doing in our education. There is no chance for individuality to develop. Absolutely none. A room full of all kinds of youngsters, with all kinds of antecedents and environments are rammed and crammed and damned together. How ludicrous to see a trainer driving forty colts of various conditions around a track—Clydesdales with heavy, hairy feet, trim Hamiltonians, stuffy Morgans, tiny Shetlands, roadsters, carriage, race and draft horses, thoroughbreds and plugs—all kinds and condi-

tions—what charming results. The race horse should be fitted for the track, the heavy, ponderous, deliberate fellow for the wagon. In other words individuality must be recognized. A man without personality, the most delightful thing in the universe, is like a statue without life. Ram in the wire and get boxed pins—all alike.

Education on the Cistern Principle.

Dr. Frank Gunsaulus says some education is on the cistern order. When a man wants a cistern he selects the driest place about, and creates a capacity. He walls up this capacity and makes it water tight. Then he puts a pipe in it, and the filling process begins. The contents become stagnant and in time foul. Examinations pump out this water. The right method is to open up the vein of living water which flows always clear, fresh and life-giving from the depths. Right education is not to give Jim capacity, but to develop his natural resources and to teach him how to use them, finding supreme joy thereby.

Two things are radically wrong with education in our cities. First, this destruction of individual personality and, second, the removal of all opportunities for self-expression. A country boy can care for animals, have adventures in the meadows and woods, use every muscle, have every part of his mind stirred. Imagination can roam at ease. Reflection is possible. Thus responsibility, inventiveness, self-confidence, the power to think for himself is developed wonderfully. Body, mind and spirit are made strong and vigorous. Every faculty is given development. How pitifully limited is the city boy! Servants do all the work, while his muscles remain small and flabby. He has nothing for which to be responsible. No animal looks to him for food and care. His playground is the dusty street. For adventure he must smash a light or steal a pie.

Men and the Churches.

Rich and poor suffer alike. I recently heard Jacob Riis tell how the introduction of parks and playgrounds in the vicinity of the old Mulberry Bend reduced the gangs of criminals naturally.

Jesus is said to have wondered whether after a time faith would be found on the earth, and we may well wonder whether after awhile there will be any real men to belong to churches or anything else. The day of the Mollycoddle is at hand. And from the forty-year old Mollycoddle, the good Lord deliver us. Some books are good, but more will make fuel for the end of the world. There is some "knowledge never learned in schools." "I say again, God give us men." Let a premium be placed upon courage, self-reliance, initiative, honest responsibility, developed muscles, brains and souls. Well, God has placed the premiums there. The stars fight for us, even if boards of education do not. Fortunately "our little systems have their day and cease to be." Nancy Hanks and God still live.

Mr. Robert Stockton, of St. Louis, has just given \$5,000 to the Christian Orphan's Home of that city. Eighteen months ago Mr. Stockton gave \$50,000 for the erection of a new building for this home. He was anxious that this benevolence should be as completely equipped as possible. When he found, therefore that \$5,000 more was needed he at once supplied it. This makes \$55,000 Mr. Stockton has consecrated to this ministry of applied Christianity.

"Studies in the First Book of Samuel"

By Herbert L. Willett.

The appearance of this volume calls attention not only to the book itself, but to the series of which it is a part—the Constructive Bible Studies, a series of textbooks for the graded Sunday School, published by the University of Chicago Press.

Other publishing houses have attempted to meet the demand for study material for Sunday Schools desiring to adopt a graded curriculum. The result is represented by series of quarterlies in some cases, and in others an occasional textbook, but no such dignified, complete, and attractive series as that of the Constructive Bible Studies has as yet made its appearance. This may be easily accounted for, when we consider that work upon the series has been continuous through the past nine years, the first volume appearing in 1900; that the volumes thus far published represent the work of fourteen different authors, all of whom are specialists in the particular subjects upon which they write, and many of them doing practical service in religious education, both by voice and pen. The books which have already been published range in grade from the kindergarten to the theological seminary, and are represented by seventeen volumes. We are informed by the publishers that three more volumes will be added before the opening of the Sunday Schools in the autumn, and that still other volumes are in manuscript or contracted for. No doubt the series will reach at least thirty volumes within the next two years.

The volume just received is designed for the early years of the high school grades in the Sunday School, or the secular school where Bible Study is a part of the curriculum. The volume includes the full text of the First Book of Samuel as found in the English Revised Version, with occasional simplifications in the marginal readings. The text is divided into short sections for convenience in study, and each section is accompanied by supplementary notes. In these notes an attempt is made to vivify the story found in the text by descriptions of the life, customs, places, and ideas which belong to the history back of the story, and thereby to make the second reading of the text thoroughly intelligent on the part of the pupil. The questions which follow this explanatory material help to fix the story in the mind of the student, and also to lead him to think of the real meaning of the section which he has been studying—its meaning not only for the times out of which it arose, but the deeper meaning for all time. In his effort to make the story live in the minds of the pupils, the author has not neglected the important ethical and religious message. The book contains many illustrations of historic sites, customs, occupations, and types of oriental people. It is provided with a good map of Israel in its tribal stage, and a dozen pages of dictionary material, to which reference is made in the text. The frequent requests for written answers to the review questions constitute home work for the pupil. The mastery of a single book of the Bible which would be gained by the study of this volume is something which it is safe to say no pupils of the high-school age of the present day possess. It would give to them, if secured, a much greater respect for the biblical writers and the religious purpose of the writings.

"Studies in the First Book of Samuel," by Herbert L. Willett. 348 pages, 12mo, cloth; postpaid \$1.50. University of Chicago Press.

DEPARTMENT OF BIBLICAL PROBLEMS

By Professor Willett

Another Letter from Z. T. Sweeney

Dear Brother Willett:—Now that you have published my entire letter, I will endeavor to reply.

1. You criticized my former letter for covering too much territory, but in your reply thereto you take exactly two inches of space to my one. I note also your new definition of supernatural, viz: Contra-natural, arbitrary and capricious, and you say that only in that sense is it objectionable in the Scriptures. This seems to me to shift the whole controversy. I have never believed nor taught that the supernatural is contra-natural, capricious or arbitrary, but merely above the natural. There are laws of nature that are above other laws of nature, but it by no means implies that they are contrary to each other.

Now, then, I am willing to take out of the word "supernatural" all that you say is objectionable and leave it in its pure etymological signification above or beyond the natural. Will you then admit, in the light of this definition, that a miracle is "the intervention of a supernatural being in the realm of natural law?" A plain yes in answer to this question will abridge our correspondence and save you a great deal of future space.

2. You think I did not use the words "account for" in a scientific sense when I said that "every hypothesis must account for the phenomena on which it is based." I used those words exactly in their dictionary sense, which, according to the Standard Dictionary, defines account, when followed by for, "to refer to some cause or natural law." I set forth five miracles of the New Testament and showed that they could be accounted for, by referring them to the intervention of a supernatural power in the realm of natural law. I asked you to account for them by showing that they were effected by the normal activity of a human life at its best.

We both agree upon the old axiom that "every effect must have an adequate cause." These miracles are effects, and I took the ground that the intervention of a supernatural being was an adequate cause for these effects. I called upon you to show that the normal activity of a human life was an adequate cause. I told you that you could not show that such activity was an adequate cause. I say so yet, and the fact that you never attempted to show it is conclusive proof that you know you can't. Your theory is "manifestly at variance with the observed data," and you well say that "it is a poor theory that is manifestly at variance with the observed data." Speaking of poor theories, brings me to the main theory of your entire correspondence, viz: That Jesus Christ had power over the laws of nature, because of his intimate spiritual communion with God. You have rung the changes on this theory in all your editorials and in all your replies to my letters, as will be borne out by the following quotation from your last reply: "It will be borne in mind by readers of all my statements on this subject that my insistence has been on miracles as the manifestation of a being living in the fullness of communion with God and therefore competent to employ the forces of nature in ways impossible to our meagre and fragmentary lives." If I am a competent judge, that is the spinal chord of your argument against the old theory of miracles, and in favor of what you call a rational theory. The one that "bridges the chasm between miracles and the ordinary course of human events under the reign of law." Has it ever occurred to you, my dear brother, that your spinal chord is a mere supposition and a false supposition at that? There is not a scientist on earth that will support your theory. There is not a fact in all the analogy of nature, nor human nature, that will sustain your theory. There is no evidence on earth to prove that the man who lives in vital and spiritual communion with God will

therefore be able to use the laws of nature. Nature yields up her secrets only to those who find the key and unlock the door to her great store house, and she does it regardless of the spiritual nature of such a finder. A Darwin, a Spencer, a Huxley can enter through the vestibule of science into the sacred penetralia of nature as easily as the most spiritual man on this earth. I have a neighbor who lives in as close spiritual communion with God as almost any person I ever saw. She walks and talks with him as an every-day companion, and yet she knows hardly anything about using the forces of nature. Her brother is the chief chemist of the United States and knows one hundred times as much about using the forces of nature as she does, and yet he has not five per cent of her spiritual communion with God. So then, all your talk about living in vital communion with God giving one the power to control the forces of nature, is mere fustian and cannot be supported by the facts of nature or human nature. Again, your theory is manifestly at variance with the observed data, and again you may say, "It is a poor theory, indeed, that is manifestly at variance with the observed data." If you still think your theory is a good one, you have another think coming, my dear brother, for it will be remembered that many miracles were performed by parties of whom it is not recorded, nor from whose lives it is to be inferred that they lived in close and vital communion with God.

3. I note that you still hold that Jesus was not a visitant to this world. I will ask you to reconcile your views with the following scriptures: "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." John 17:5. Again: "For thou lovedst me before the foundation of the world." John 17:24. Again: "Ye are of this world; I am not of this world." John 8:23. Again: "Ye are from beneath; I am from above." John 8:23. Again: "I am the living bread which came down from Heaven." John 16:27. Again: "I came forth from the Father, and I am come into the world." John 16:27. Again: "What and if you shall see the son of man ascend up where he was before." John 6:62. If these passages do not prove that Jesus was a visitant to this world, I fail to see how it would be possible for anything to prove it. I sincerely hope you will

give attention to these passages and show how they may be reconciled with the statement that Jesus was not a visitant to this world.

4. I now proceed to notice your seventh admission: "He wrought no miracles to convince men that he was the Christ." In another place you say: "Men did not believe in Jesus in the Apostolic age, because they believed in the miracles." Let us examine this in the light of the New Testament. In the first place, his disciples did, as we find by referring to John 2:11. "This beginning of his signs did Jesus in Cana of Galilee and manifested his glory and his disciples believed on him." Likewise the nobleman did. John 4:53. "So the Father knew that it was at that hour in which Jesus said unto him, thy son liveth; and himself believed and his whole house. This is the second sign that Jesus did." Again: "The people believed on him." John 6:14. "When, therefore, the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world." The blind man did. John 9:17. "They say, therefore, unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet." Many others did. John 10:41-42. "And many come unto him; And they said, John indeed did no sign. But all things whatsoever John spake of this man were true and many believed on him." John 12:10-11. "But the chief priests took counsel that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus." John 20:30. "Many other signs truly did Jesus in the presence of the disciples, which are not written in this book: But these are written that ye may believe that Jesus is the Christ, the Son of God." And to close this list of quotations, I use Christ's own challenge, "If I do not the works of my Father, believe me not."

When you have finished harmonizing these passages with your statements that "Jesus wrought no miracles to convince men that he was the Christ," and that "Men in the Apostolic days did not believe in him because of his miracles," we will proceed to some other matters which need consideration.

Let us be more prompt with this correspondence, as when delayed so long people lose the thread of the discussion.

Sincerely and fraternally,

Columbus, Ind. Z. T. SWEENEY.

For the purpose of clearness I have taken the liberty of numbering the items in Bro. Sweeney's letter.

1. I am glad to note his statement that he does not regard the supernatural as contra-natural, capricious or arbitrary. If by the "supernatural" here he means miracle, as I understand him to mean, we are quite agreed on that point. I prefer to use the biblical term "miracle" rather than the word supernatural, which is neither biblical nor clear. It is defined too variously to be useful in arriving at a biblical doctrine. It would simplify matters greatly in this correspondence if Bro. Sweeney would state clearly what he means by the word miracle. This I have asked him to do twice over. It is the first requisite of profitable exchange of views that the terms should be defined. My definition of miracle has been given repeatedly, nor does my statement in the article to which he refers differ in the slightest degree from my former descriptions of what I regard as an unsubstantial and untenable view of the miraculous. There has been no shifting whatever of the issue. The modern description of miracle, which I have set forth again and

again, is that it is the activity of a perfect life in the domain of nature, the manifestation of power at a higher level than that possible to the incomplete lives men live; the natural employment of law by one able to reach beyond the common powers of men because of unique and full relations with God. Such a view rejects any definition of miracle which makes it a fracture of the laws by which God governs the world. That would be contra-natural, capricious and arbitrary. I am glad to have Bro. Sweeney say that he disavows such a view.

But I wish him to notice the implication of his words that miracle is above the natural. If he means by this that it is above the common, the usual, above the reach of our imperfect human life, no argument is needed. I should emphasize that fact as strongly as any one. But if by that expression he means that miracle is wrought either in disregard of law or in accordance with other laws than those by which God is ruling the universe, the opinion is without a shred of evidence either in Scripture or in science, and rests only on the necessities of a dualism which seeks to widen the supposed distance between God and the world.

His statement that there are laws of nature that are above other laws is interesting if there were any way of demonstrating it. Granting that there are different sets of laws, they are either in harmony or at variance with each other. But Bro. Sweeney insists that they are not contrary or out of harmony. This is precisely my contention. There can be no disharmony in the universe in which God rules. Miracle must be the result of the employment of law at the altitude of one in enjoyment of fuller and completer life than the fragmentary lives we live. In such a conception of the term there is no place for interruption, intervention or the violation of law.

2. Bro. Sweeney asserts that a definition of miracle should account for the facts included under the term. I entirely agree that if by "accounting for" a phenomenon one states a law within whose range the observed facts will fall, the assertion is quite proper. But if he means that a scientific law accounts for the facts included within it in the sense of explaining their nature and processes, he is refuted by every branch of scientific study. We do not know how to explain many of the simplest phenomena of nature. Yet we account for them upon the basis of well-known and accepted laws. Much more ought this to be true of miracle, whose facts lie out in the region to which our common experience does not take us. When he asserts that there is no scientist who supports the theory I have set forth he only misses the issue, for I know of no scientist who discusses the subject of miracle. Does he? The business of science is to deal with observed facts. But no scientist of our day has any miracle with which to deal. Certainly no theory of "intervention" could for a moment secure standing in a scientific inquiry.

But still less does the older view of miracle explain miracles. It only falls back upon the assertion that they were acts of divine power, leaving the problem not only unexplained but complicated by the assumption of something in which all our knowledge of God's work, both in nature and the Scripture, affords us no aid for interpretation.

The illustration of the pious lady and her learned but worldly-minded brother is singularly inept. Would Bro. Sweeney cite this excellent sister as an example of a life possessing the fulness of companionship with God? Would such a person be even a remote expression of life at its highest value of unity with God? Fulness of life is far too narrowly defined if by it one means only religious emotion. The life of Jesus, in whom dwelt the fulness of the divine, manifested in a perfect human experience, gives some measure of the definition. As I wrote in my first response to Bro. Sweeney's questions, the view of miracle which removes the difficulties which metaphysical theology has thrown in the way of Christian faith in our generation defines it as "the manifestation of power at a higher level, and by a being in whom dwelt a fuller life. Jesus was historically such a being, and the only one who ever possessed this power."

3. My objection to the word "visitant" as applied to Jesus is that it is unbiblical, that it assumes that he was but a messenger sent with a divine message, and that it robs him of that genuine humanity, which is as essential to all just comprehension of his nature as is his unique sonship to God. That relation of union with God was timeless, eternal. His human life was actual, normal, complete. An angel would be a "visitant." Jesus was a man, so truly that he spoke of himself as the "Son of Man," the one true and perfect man.

The Fourth Gospel, from which all of Bro. Sweeney's texts on this point are chosen, is everywhere concerned to throw into sharp contrast the divine order and the sinful world. Almost without exception, in this Gospel, "world" signifies not the earth nor the visible universe, but the depraved nature of man, and especially the Jewish people, who brought Jesus to his death. Jesus belongs to the higher world of spiritual forces. In that realm he abides. He even spoke of himself as being in heaven, while he was actually with them in Jerusalem (John 3:13). To the Jews he said, "Ye are from beneath I am from above." But of the disciples he said, "They are not of the world, even as I am not of the world" (John 17:14, 16). Would Bro. Sweeney call the disciples "visitants" to the world on the basis of these words? Koheleth declares that the spirit of man is to "return to God who gave it." Is man then a "visitant" to the world? These texts are not obscure. They require only a moment's reflection to reveal their insistence upon the higher life as the normal estate of the children of God. Neither Christ nor his people belong to the world-order. "Our citizenship is in heaven," declares Paul.

4. The final item helps still further to clear up the obscurities which an untenable theory of miracle has created, in its claim that Jesus wrought these miracles for the purpose of arousing faith. The facts are exactly the reverse of this. He knew from the first that these works of power would inevitably produce a certain type of belief in the minds of those who saw them. That this proved to be the case is shown by the passages Bro. Sweeney has cited and by others that might be added to the list. The difficulty with this faith was that it was too partial and superficial to be permanent and trustworthy. The disciples believed, in a way, after the first sign, but that faith needed the deepening and enrichment which could never rest on mere miracle in order to be enduring. Multitudes believed on Jesus beholding the signs which he performed; but they left him at the moment his teachings crossed the current of their lives. Even in Jerusalem, the city where he most wished for genuine faith in himself, he turned away from the kind of faith which depended upon miracle, knowing that it could not be trusted (John 2:23-25). Had he desired that order of belief he might have secured it on most easy terms, for the people were clamorous for such displays of power and eager to follow him as long as he gratified them with miracle. But he had no purpose so to do. It was one of the temptations which he put away from himself in the wilderness, and which he steadily resisted throughout his ministry. He would not astonish the multitude by casting himself from the temple turrets, because the faith thus produced would have been but little worth. He constantly bade those he healed keep silence, when he should have bidden them speak had he wished to secure faith by miracle.

In fact, nowhere is it asserted or even hinted that the purpose of the miracles was to produce faith. They were at first the means of gaining attention to his teachings; they were a part of the revelation of his life and character as loving and beneficent; they were evidences of his divine authority and mission to those who saw them, though far less important and convincing than his teachings and his redemptive purpose; they were illustrations of spiritual truth, and instantaneous pictures of the regular and continuous process of redemption. Jesus' wonderful deeds were an aid to his disciples in the creation and nourishment of their faith

in him and in their immediate work of evangelization. But men did not become trusted followers of his because of the miracles he wrought. To use such wonders to convince men of his Messiahship was one of the subtle temptations which he resisted to the end.

I have but to add that which Bro. Sweeney knows full well, that the word "signs" in John 20:30 does not refer to miracles alone nor chiefly, but to all the manifestations of Jesus' life. Otherwise the writer would be limiting the evidences of the Master's Messiahship to this one least important phase of his work. Rather is the word used in its general sense of token, manifestation, declaration, as in Matt. 24:3, 30; 26:48; Luke 2:34; Rom. 4:11.

And now I wish to invite Bro. Sweeney's attention once more to the questions which I have asked him twice before to answer. They are fundamental to the entire matter under consideration. I hope he will not evade them longer, for the answers to them ought to go far to clear up the obscure places in the subject of miracle. The questions are as follows:

1. What is your definition of miracle?
2. What do you consider to be the value of Jesus' miracles today as evidences of his divine nature and purpose, in comparison with his character, his teachings and his program for men?
3. What do you consider to be the present value of the miracles of Jesus as aids to Christian living?

The Crucial Contest

By J. F. Williams.

A battle now is being fought
By masters in the realm of thought,
Upon a hill before our eyes,
On whose results hang destinies—
Soul-destinies—whose drift depends
On how the crucial contest ends.

The turning points of history,
That bind men's souls or set them free,
Are, as a rule, achieved with swords
Whose point is truth, whose thrusts are
words,
Whose strokes, though bloodless, hateless,
too,
Outrank the swords of Waterloo.

While in the forum of debate,
Period of bitterness and hate,
The contest shall intensify,
Thousands shall watch with anxious eye,
With eye and trembling heart, to see
If truth shall win the victory.

We pray, but not for either side,
Believing we are justified
Only as we but choose the right,
The stainless good, the clearer light,
Interpreting the Master's mind
And the true Father of mankind.

Let all, who would the Cause befriend,
In fervent prayer await the end;
Let faith and hope and love abide,
And perish all sectarian pride.
The Truth shall stand, though systems fall;
He still, who wills, shall hear her call.
Gurnee, Ill.

W. E. Stafford, minister at Third Church, Ft. Wayne, Ind., reports four added on Sunday, March 7. The Foreign offering was three times larger than last year. The C. E. Society has taken a boy of the Damon Orphanage to educate. Bible School observes Adult Bible Class Day, March 24; also Non-absentee Day in all the schools, even though every seat was taken yesterday. The class on Training for Service meets the West Creighton Avenue Church class in contest in a few weeks.

WINSTON OF THE PRAIRIE

By Harold Bindloss, Author of "The Cattle Baron's Daughter," "Lorimer of the Northwest," etc.

CHAPTER VII Winston's Decision.

Farmer Winston crossed the frontier without molestation and spent one night in a little wooden town, where several people recognized him. Then he pushed on southwards, and passed a week in the especially desolated settlement he had been directed to. A few dilapidated frame houses rose out of the white wilderness beside the broad beaten trail, and, for here the prairie rolled south in long rises like the waves of a frozen sea, a long low wooden building on the crest of one cut the skyline a league away. It served as an outpost for a squadron of United States cavalry and the troopers daily maligned the Government which had sent them in that desolation on police duty.

There was nothing else visible but a few dusky groves of willows and the dazzling snow. The ramshackle wooden hotel was rather more than usually badly kept and comfortless, and Winston, who had managed to conciliate his host, felt relieved one afternoon when the latter flung down the cards disgustedly.

"I guess I've had enough," he said. "Playing for stakes of this kind isn't good enough for you!"

Winston laughed a little to hide his resentment, as he said, "I don't quite understand."

"Pshaw!" said the American, with a contemptuous gesture. "Three times out of four I've spoiled your hand, and if I didn't know that black horse I'd take you for some blamed Canadian rancher. You didn't handle the pictures that way when you stripped the boys to the hide at Regent, Mr. Courthorne."

"Regent?" said Winston.

The hotel-keeper laughed. "Oh, yes," he said. "I wouldn't go back there too soon, any way. The boys don't seem quite contented, and I don't figure they would be very nice to you. Well, now, I've no use for fooling with a man who's too proud to take my money, and I've a pair of horses just stuffed with wickedness in the stable. There's not much you don't know about a beast, any way, and you can take them out a league or two if you feel like it."

Winston, who had grown very tired of his host, was glad of any distraction, especially as he surmised that while the man had never seen Courthorne, he knew rather more than he did himself about his doings. Accordingly, he got into the sleigh that was brought out by and by, and enjoyed the struggle with the half-tamed team, which stood with ears laid back, prepared for conflict. Oats had been very plentiful, and prices low that season. Winston, who knew at least as much about a horse as Lance Courthorne, however, bent his front clip-clop coming down the trail behind them to his will, and the team were trotting quietly through the shadow of a big birch bluff a league from town, when he heard a him. It led straight beneath the leafless branches, and was beaten smooth and firm, while Winston, who had noticed already that whenever he strayed any distance from the hotel there was a mounted cavalryman somewhere in the vicinity, shook the reins.

The team swung into faster stride, the cold wind whistled past him, and the snow whirled up from beneath the runners, but while he listened, the rhythmic drumming behind him also quickened a little. Then a faintly musi-

cal jingle of steel accompanied the beat of hoofs, and Winston glanced about him with a little laugh of annoyance. The dusk was creeping across the prairie, and a pale star or two growing into brilliancy in the cloudless sweep of indigo.

"It's getting a trifle tiresome. I'll find out what the fellow wants," he said.

Wheeling the team he drove back the way he came, and when a dusky object materialized out of the shadows beneath the birches, swung the horses right across the trail. The snow lay deep on either side of it just there, with a sharp crust upon its surface, which rendered it inadvisable to take a horse round the sleigh. The mounted man accordingly drew bridle, and the jingle and rattle betokened his profession, though it was already too dark to see him clearly.

"Hello!" he said. "Been buying this trail up, stranger?"

"No," said Winston quietly, though he still held his team across the way. "Still, I've got the same right as any other citizen to walk or drive along it without anybody prowling after me, and just now I want to know if there is any reason why I should be favored with your company."

The trooper laughed a little. "I guess there is. It's down in the orders that whoever's on patrol near the settlement should keep his eye on you. You see, if you lit out of here we would want to know just where you were going to."

"I am," said Winston, "a Canadian citizen, and I came out here for quietness."

"Well," said the other, "you're an American, too. Any way, when you were in a tight place down in Regent there, you told the boys so. Now, no sensible man would boast of being a Britisher unless it was helping him to play out his hand."

Winston kept his temper. "I want a straight answer. Can you tell me what you and the boys are trailing me for?"

"No," said the trooper. "Still, I guess our commander could. If you don't know of any reason, you might ask him."

Winston tightened his grip on the reins. "I'll ride back with you to the outpost now."

The trooper shook his bridle, and trotted behind the sleigh, while, as it swung up and down over the prairie, Winston became sensible of a curious expectancy. The bare, hopeless life he had led seemed to have slipped behind him, and though he suspected there was no great difference between his escort and a prisoner's guard, the old love of excitement he once fancied he had outgrown forever, awoke again within him. Anything that was different from the past would be a relief, and the man who had for eight long years of strenuous toil practiced the grimmest self-denial wondered with a quickening of all his faculties what the future, that could not be more colorless, might have in store for him.

It was dark, and very cold, when they reached the wooden building, but Winston's step was lighter, and his spirits more buoyant than they had been for some months, when, handing the sleigh over to an orderly, he walked into the guard-room, where bronzed men in uniform glanced at him curiously. Then he was shown into a bare log-walled hall, where a young man in blue uniform with a weather-darkened face was writing at a table.

"I've been partly expecting a visit," he

said. "I'm glad to see you, Mr. Courthorne."

Winston laughed with a very good intimation of the outlaw's recklessness, and wondered the while because it cost him no effort. He, who had, throughout the last two adverse seasons, seldom smiled at all, and then but grimly, experienced the same delight in an adventure that he had done when he came out to Canada.

"I don't know that I can return the compliment just yet," he said. "I have one or two things to ask you."

The young soldier smiled good-humoredly. "Oh, sit down and shake those furs off," he said. "I'm not a worrying policeman, and we're white men, any way. If you'd been twelve months in this forsaken place, you'd know what I'm feeling."

Winston flung himself down in a hide chair, and stretched out his feet towards the stove. "In the first place, I want to know why your boys are shadowing me. You see, you couldn't arrest me unless our folks in the Dominion had got their papers through."

The officer nodded. "No. We couldn't lay hands on you, and we only had orders to see where you went to when you left this place, so the folks there could corral you if they got the papers. That's about the size of it at present, but, as I've sent a trooper over to Regent, I'll know tomorrow."

Winston laughed. "It may appear a little astonishing, but I haven't the faintest notion why the police in Canada should worry about me. Is there any reason why you shouldn't tell me?"

The officer looked at him thoughtfully. "Bluff? I'm quite smart at it myself," he said.

"No," and Winston shook his head. "It's a straight question. I want to know."

"Well," said the other, "it couldn't do much harm if I told you. You were running whisky a little while ago, and, though the folks didn't seem to suspect, you had a farmer or a rancher for a partner—it appears he has mixed up things for you."

"Winston?" asked the farmer.

"That's the man," said his companion. "Well, though I guess it's no news to you, the police come down upon your friends at a river-crossing, and Farmer Winston put a bullet into a young trooper, Shannon, I fancy."

Winston sat upright, and the blood that surged to his forehead sank from it suddenly, and left his face gray with anger.

"He killed him?" he asked.

"Yes, sir," said the officer. "Killing's not quite the word, because one shot would have been enough to free him of the lad, and the rancher fired twice into him. They figured, from the way the trooper was lying and the footprints, that he meant to finish him."

The farmer's face was very grim as he said, "They were sure it was Winston!"

"Yes," and the soldier watched him curiously. "Any way, they were sure of his horse, and it was Winston's rifle. Another trooper nearly got him, and he left it behind him. It wasn't killing, for the trooper don't seem to have had a show at all, and I'm glad to see it makes you kind of sick. Only that one of the troopers allows he was trailing you at a time which shows you had no hand in the thing, you wouldn't be sitting there."

It was almost a minute before Winston could trust his voice. Then he said slowly: "And what do they want me for?"

Chapter VII Continued.

"I guess they don't quite know whether they do or not," said the officer. "They crawl slow in Canada. In the meanwhile they wanted to know where you were, so they could take out papers if anything turned up against you."

"And Winston?" said the farmer.

"Got away with a trooper close behind him. The rest of them had headed him off from the prairie, and he took to the river. Went through the ice and drowned himself, though as there was a blizzard nobody quite saw the end of him, and in case there was any doubt they've got a warrant out. Farmer Winston's dead, and if he isn't he soon will be, for the troopers have got their net right across the prairie, and the Canadians don't fool time away as we do when it comes to hanging anybody. The tale seems to have worried you."

Winston sat rigidly still and silent for almost a minute. Then he rose up with a curious little shake of his shoulders.

"And Farmer Winston's dead. Well, he had a hard life. I knew him rather well," he said. "Thank you for the story. On my word, this is the first time I've heard it, and now it's time I was going."

The officer laughed a little. "Sit right down again. Now, there's something about you that makes me like you, and as I can't talk to the boys, I'll give you the best supper we can raise in the whole forsaken country, and you can camp here until tomorrow. It's an arrangement that will meet the views of everybody, because I'll know whether the Canadians want you or not, in the morning."

Winston did not know what prompted him to agree, but it all seemed part of a purpose that impelled him against his reasoning will, and he sat still beside the stove, while his host went out to give orders respecting supper and the return of the sleigh. He was also glad to be alone for a while, for now and then a fit of anger shook him as he saw how he had been duped by Courthorne. He had heard Shannon's story, and, remembering it, could fancy that Courthorne had planned the trooper's destruction with a cunning that recognized by what means the blame could be laid upon a guiltless man. Winston's face became mottled with gray again as he realized that if he revealed his identity he had nothing to offer but his word in proof of his innocence.

Still, it was anger and not fear that stirred him, for nobody could arrest a man who was dead, and there was no reason that would render it undesirable for him to remain so. His farm would when sold realize the money borrowed upon it, and the holder of the mortgage had received a profitable interest already. Had the unforeseen not happened, Winston would have held to the end of the struggle, but now he had no regret that this was out of the question. Fate had been too strong for him as Farmer Winston, but it might deal more kindly with him as Courthorne. He could also make a quick decision, and when the officer returned to say that supper was ready, he rose with a smile.

They sat down to a meal that was barbaric in its simplicity and abundance, for men live and eat in Homeric fashion in the Northwest.

"Here's better fortune to Farmer Winston!" he said.

The officer stared at him. "No, sir," he said. "If the old folks taught me right, Winston's——"

A curious smile flickered in the farmer's eyes. "No," he said slowly. "He was tolerably near it once or twice when he was alive, and, because of something he went through then, there may have been something better in store for him."

They talked until nearly midnight, sitting close to the stove, while a doleful wind that

moaned without drove the dust of snow pattering against the windows, and the shadows grew darker in the corners of the great log-walled room each time the icy draughts set the lamp flickering. Then the officer, rising, expressed the feelings of his guest as he said, "It's a forsaken country, and I'm thankful one can sleep and forget it."

He had, however, an honorable calling, and a welcome from friend and kinsman awaiting him when he went East again, to revel in the life of the cities, but the man who followed him silently to the sleeping-room had nothing but a half-instinctive assurance that the future could not well be harder or more lonely than the past had been. Still, Farmer Winston was a man of courage with a quiet belief in himself, and in ten minutes he was fast asleep.

When he came down to breakfast his host was already seated with a bundle of letters before him, and one addressed to Courthorne lay unopened by Winston's plate. The officer nodded when he saw him.

"The trooper has come in with the mail, and your friends in Canada are not worrying over you," he said. "Now, if you feel like staying a few days, it would be a favor to me."

Winston had in the meanwhile opened the envelope. He knew that when once the decision was made, there could only be peril in half-measures, and his eyes grew thoughtful as he read. The letter had been written by a Winnipeg lawyer from a little town not far away, and requested Courthorne to meet and confer with him respecting certain suggestions made by a Colonel Barrington. Winston decided to take the risk.

"I'm sorry, but I have got to go into Annerly at once," he said.

"Then," said the officer, "I'll drive you. I've some stores to get down there."

They started after breakfast, but it was dusk next day when they reached the little town, and Winston walked quietly into a private room of the wooden hotel, where a middle-aged man with a shrewd face sat waiting him. The big nickeled lamp flickered in the draughts that found their way in, and Winston was glad of it, though he was outwardly very collected. The stubborn patience and self-control with which he had faced the loss of his wheat crops and frozen stock stood him in good stead now. He fancied the lawyer seemed a trifle astonished at his appearance, and sat down wondering whether he had previously spoken to Courthorne, until the question was answered for him.

"Although I have never had the pleasure of meeting you before, I have acted as Colonel Barrington's legal adviser ever since he settled at Silverdale, and am, therefore, well posted as to his affairs, which are, of course, connected with those of your own family," said the lawyer. "We can accordingly talk with greater freedom, and I hope without the acerbity which in your recent communications somewhat annoyed the Colonel."

"Well," said Winston, who had never heard of Colonel Barrington, "I am ready to listen."

The lawyer drummed on the table. "It might be best to come to the point at once," he said. "Colonel Barrington does not deem it convenient that you should settle at Silverdale, and would be prepared to offer you a reasonable sum to relinquish your claim."

"My claim?" said Winston, who remembered having heard of the Silverdale Colony which lay several hundred miles away.

"Of course," said the lawyer. "The legacy lately left you by Roger Courthorne. I have brought you a schedule of the wheat in store, and amounts due to you on various sales made. You will also find the acreage, stock, and implements detailed at a well-known ap-

praiser's valuation, which you could of course confirm, and Colonel Barrington would hand you a check for half the total now. He, however, asks four years to pay the balance in, which would carry bank interest in the meanwhile."

Winston, who was glad of the excuse, spent at least ten minutes studying the paper, and realized that it referred to a large and well-appointed farm, though it occurred to him that the crop was a good deal smaller than it should have been. He noticed this as it were instinctively, for his brain was otherwise very busy.

"Colonel Barrington seems somewhat anxious to get rid of me," he said. "You see, this land is mine by right."

"Yes," said the lawyer. "Colonel Barrington does not dispute it, though I am of the opinion that he might have done so under one clause of the will. I do not think we need discuss his motives."

Winston moistened his lips with his tongue, and his lips quivered a little. He had hitherto been an honest man, and now it was impossible for him to take the money. It, however, appeared equally impossible to reveal his identity and escape the halter, and he felt the dead man had wronged him horribly. He was entitled at least to safety by way of compensation, for by passing as Courthorne he would avoid recognition as Winston.

"Still I do not know how I have offended Colonel Barrington," he said.

"I would sooner," said the lawyer, "not go into that. It is, I fancy, fifteen years since Colonel Barrington saw you, but he desired me to find means of tracing your Canadian record, and did not seem pleased with it. Nor, at the risk of offending you, could I deem him unduly prejudiced."

"In fact," said Winston dryly, "this man who has not seen me for fifteen years is desirous of withholding what is mine from me at almost any cost."

The lawyer nodded. "There is nothing to be gained by endeavoring to controvert it. Colonel Barrington is also, as you know, a somewhat determined gentleman."

Winston laughed, for he was essentially a stubborn man, and felt little kindness towards any one connected with Courthorne, as the Colonel evidently was.

"I fancy I am not entirely unlike him in that respect," he said. "What you have told me makes me the more determined to follow my own inclination. Is there any one else at Silverdale prejudiced against me?"

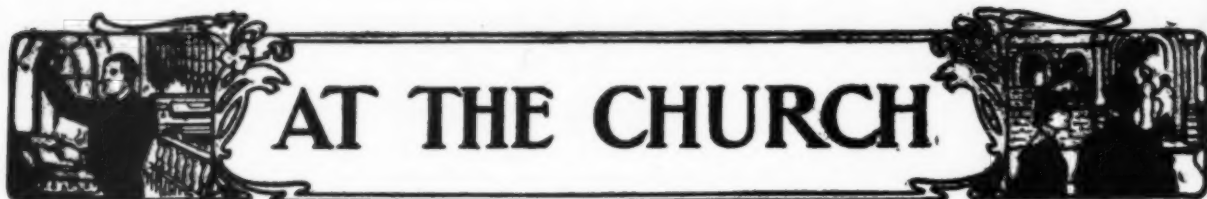
The lawyer fell into the trap. "Miss Barrington, of course, takes her brother's view, and her niece would scarcely go counter to them. She must have been a very young girl when she last saw you, but from what I know of her character I should expect her to support the Colonel."

"Well," said Winston, "I want to think over the thing. We will talk again tomorrow. You would require me to establish my identity, any way?"

"The fact that a famous inquiry agent has traced your movements down to a week or two ago, and told me where to find you, will render that simple," said the lawyer dryly.

Winston sat up late that night turning over the papers the lawyer left him and thinking hard. It was evident that in the meanwhile he must pass as Courthorne, but as the thought of taking the money revolted him, the next step led to the occupation of the dead man's property. The assumption of it would apparently do nobody a wrong, while he felt that Courthorne had taken so much from him that the farm at Silverdale would be a very small reparation. It was not, he saw, a great inheritance, but one

(Continued on page 18.)



Sunday School Lesson

By Herbert L. Willett

The Cause of Sorrows*

There are three temperance lessons in the current year, closing respectively the first, second, and third quarters of the International Sunday-school lessons. One is sometimes tempted to think that these temperance lessons come rather too frequently. But this can never be a mature or permanent impression, for there is no question of the present time which deserves greater attention at the hands of Sunday-school teachers than this same question of temperance. It has come to be a national issue in a very important sense. Far beyond all matters of mere political policy, beyond all trade and industrial considerations, it takes its place as the compelling issue of our day. As slavery occupied the field of moral interest and national concern during all the middle period of the last century, so is temperance becoming the theme of national consideration in the days in which we live.

Use of Wine.

It need not be denied that the Bible material on temperance is very largely restricted to the individual side of the question. The men of Bible times knew nothing of such a traffic in intoxicants as has grown up in modern days. Then wine was commonly used by all classes. Its ordinary use was in an unfermented state like cider, but it was also used after fermentation since there were no very adequate means of preserving it from contact with the air. The usual method of storing wine was in sacks (called "bottles" in the Bible) made from the skins of animals, usually goats. While these retained the wine, they did not wholly exclude the air and fermentation naturally caused the swelling of the bags so that, after being two or three times used, they were worthless because liable to burst with the fermenting wine. Such beverages were of ordinary use in the domestic economy of the people of Bible Lands; and there were, of course, men who sold wine as they would sell other products intended for domestic use.

The Traffic in Liquor.

But there was no traffic organized to create an appetite for strong drink and to fatten upon the vices and wretchedness of those who became its victims. In this regard the problem of temperance has absolutely changed since biblical days, for today we are not contending merely against the individual use of wine nor against such a sale of liquor as would compare with that of biblical times. We are rather contending against the business, entrenched, formidable, conscienceless, and exercising every ingenious device for the prostitution of youth by the solicitation and allurements of liquor. In such a situation of human nature. The drunkard is a pitiable

nothing remains to the self-respecting lover of his country but a firm and uncompromising stand against all use of this dangerous instrument of public destruction.

Drinking in Hotels and Restaurants.

The saloon has come to be the greatest menace of our life; and by the saloon is not meant merely the low dive, which would probably repel any sensitive and well trained young man. Far more dangerous is the elaborate and handsome hotel bar where boys may gain their first knowledge of intoxicants under conditions which mislead them into the thought that such an experience is an essential part of a young man's life. Even more dangerous still is the wide-spread and apparently growing use of liquors, such as beer, wine, and champagne, in restaurants and at hotel tables. In the cities it is not uncommon to see dining rooms thronged with beautifully dressed women who represent the elite of fashionable life, and yet are freely indulging their taste for wines quite unconscious of the effect of this practice either upon themselves or those who follow their example.

Proverbs and Modern Life.

The Bible is a very old book, and the Proverbs belong to the common life of Israel all the way from the days of Solomon to the latest pre-Christian period. And yet no truer sayings have ever been penned than those found in our lesson in reference to the woes wrought by strong drink. The misery, the crime, the heart break, the disruption of family life, the wrecking of hopes, and the national disgrace due to intemperance are simply incalculable. No pictures of the drunkard's debasement and infamy painted by a Gough or a Beecher have ever been made obsolete by the growth of civilization or the penalties put upon the traffic in strong drink.

The Horror of Strong Drink.

No matter how fashionable the indulgence in such evils may be, they can never cease to be revolting and hideous in their common expression. The wise man understood this and knew that beneath the fascination of social revelry or private drinking, there lay the secret of debasement and the profanation

and despicable object, whether he be clothed in rags or in evening dress. The woman who indulges in wine is the source of evil example and contamination, whether she belongs to the aristocracy of the boulevards or is the most wretched denizen of the slums. Indeed too frequently the one passes rapidly into the other upon the downward slopes of this inferno.

The Temperance Awakening.

It is a consolation to know that the country is rousing itself with a sense of alarm, and that the temperance sentiment is rapidly voicing itself in prohibitory laws throughout the union. The vast sweep of prohibition conviction registered during the past year in the extension of local option and the wiping out of the drink traffic from many cities is one of the most encouraging signs of the times. It is also apparent that the churches must take up the matter with renewed interest. The Disciples of Christ, alert to such a movement as this, have put themselves into line with the progress of events by the organization of a national Board of Temperance, whose task it will be to keep the brotherhood reminded of its duty to this great cause.

The Board of Temperance.

The Board of Temperance of the Disciples of Christ is located at Indianapolis and is prepared to assist all our churches and Sunday-schools in the temperance and prohibition campaign. It is not too much to hope that through its aid and that of the hundred other instruments whose edges are being sharpened for the conflict, we may hope within this generation to see the extirpation of this traffic. Small towns and country districts are rapidly becoming prohibition territory. Larger cities are struggling with the problem. State prohibition will vanquish the traffic in even the greatest cities, and then a national prohibition law will give permanence and sanction to our new Emancipation Proclamation, which will herald the day of deliverance from a greater woe than slavery. Lincoln used to say "A nation cannot exist half slave and half free." It is ours to insist that a nation cannot exist half drunk and half sober. Total abstinence for the individual and prohibition for the community are the only pathways to liberty and righteousness.

PRAYER MEETING

Silas Jones

Expediency and Love.

Topic, March 24. I Cor. 8:1-13; 10:23, 24. Love is passionate devotion to the highest good. It expresses itself in deeds that have a definite aim. It involves intelligence and faith. It is never divorced from reason and knowledge. Love therefore never wastes itself on abstractions. It searches out persons and bestows benefits upon them. Cold-hearted intellectualism may scoff at the sacrifices of love but experience will put this sort of intellectualism to confusion. Love inflicts pain and it soothes. Ignorance and foolishness withhold needed correction. Love chastises us for our good.

Expediency is holding to the main issue and leaving purely private opinions to individuals. The main issue is determined by the nature of the organization with which we are connected. Is it the state? Then I may cooperate with men whose religious convictions are at variance with mine. Lowell said that some people thought Lincoln had been elected president of an anti-slavery society and they demanded that he act as such. Lincoln knew that he had been elected president of the United States and he saw clearly the task in which he and the people could unite. He steadfastly declined to take up side issues. He asked men to support him

*International Sunday-school lesson for March 28, 1909. Temperance Lesson, Proverbs 23:29-35 Golden Text: "At the last it biteth like a serpent and stingeth like an adder," Proverbs 29:32. Memory verses, 29, 30.

in his efforts to preserve the union. The emancipation proclamation was issued with that end in view. Is the church the organization in which we seek to coöperate with others? Expediency requires that the largest possible liberty be allowed to the individual. The church is lacking in wisdom when it rejects the assistance of any man who stands for the fundamental principles of the gospel.

Expediency has acquired a bad name because unprincipled men have used the term to cover up downright deception. The trader who is more than willing to drive a sharp bargain believes that lying is expedient. The politician is against the saloon when he goes to church and for it when he is with a saloon crowd. An editor may advocate the cause of the popular party for the sake of increasing his circulation. Preachers have been known to speak the sentiments of the pew rather than their own. A vast amount of harm is done by calling practices like these expedient. The word "business" is frequently employed in the same sense. Much confusion will be avoided if we use plain words to designate immoral actions. Lying and stealing may have a harsh sound but if men will lie and steal they are entitled to enjoy a reputation that accords with their conduct.

"All things are lawful; but not all things build up." The church is trying to grow men and women. It is therefore highly inexpedient for it to emphasize theories that have nothing to do with building Christian character. The church whose teachers treat the great themes of the gospel will draw into its membership people of intellectual and

moral capacity. The most expedient preaching is that which gives expression to the truth. The truth, however, must be brought to the understanding of the hearer. It is one thing to preach to the illiterate and another to preach to the cultured. Both must be taught to love God and man but the same manner of speaking is not adapted to both. Furthermore, the liberty which we have in Christ is qualified by the obligation to serve. The Christian man is not one who goes about avowing that he does not care what people think of him. The Christian man does care what results flow from his conduct. He will not do wrong to please men, neither will he be indifferent to the effect of his conduct on the less instructed.

It is inexpedient to withhold the gospel from the world because some in the church are opposed to world-wide evangelization. What would be the influence of the church today if Carey and Judson had listened to the protests against their mission to the non-Christian world? And what will be the place of the church fifty years hence if it does not raise up men who will dare to proclaim the gospel of social redemption? When the church addresses itself to the task before it and asks how the Master would have it meet its obligations, it will forget its divisions and reach the only kind of unity that the Lord demands of it, that of service. Whatever may be the prejudices that separate us, it is expedient to state plainly the duty of the church and insist that the church shall live up to her opportunity.

soul. It is now understood that this is a mistake. The whole mind or soul is involved in every one of our mental or spiritual acts. When I "think" it is I, the feeling, willing subject that thinks. When I "will" my act of will is colored by my thoughts and feelings. This is nature's hint that EDUCATION SHOULD BE A UNITY, and that intellect, feeling and will should be developed evenly. The poise or balance of all the mental powers is nature's ideal, and she always revenges herself on the personality for a lopsided development.

VI. THE ACTIVITY OF THE MIND. In every mental experience or phase of conscious life the MIND IS ACTIVE. Even in the simplest act of seeing the mind is busy working up the data of sense into a "perception" of the object seen. The old idea of the mind as a BLANK SHEET OF PAPER upon which thoughts and images write themselves mechanically, is negated by all the facts. Even when the mind seems most passive, it is really active. True teaching, therefore, cannot be the pouring of facts into the mind from outside; for whether the teacher wishes it or not, these "facts" are working over by the mind into something often sufficiently remote from the idea intended to be conveyed. Thus, the little girl who heard the hymn, "The consecrated cross I'd bear," sung in Sunday-school, and asked her mother on going home what "a consecrated cross-eyed bear" was, had worked over the sound of the words into something very different from their original meaning. Education is not putting in, but drawing out. It is a stimulation of the mind. The educated scholar in the Sunday-school is not the one who can repeat the books of the bible, or the dates of the kings, or can tell you that manna was like "coriander seed, white; and the taste was like wafers made with honey," but the one who has worked over the things given him into conceptions that he can utilize for life. And the business of the Sunday-school teacher is so to present the raw material of religious knowledge that it can thus be worked over.

LITERATURE: Coe's, "The Spiritual Life"; Fitch's, "Educational Aims and Methods"; Dexter's, "Psychology in the Sunday-school"; Starbuck's, "The Psychology of Religion"; James', "Talks to Teachers on Psychology"; Bryan's "The Basis of Practical Teaching"; Bladwin's, "The Story of the Mind"; James', "Psychology"; or any of the other standard psychologies.

QUESTIONS: (1) Discuss "mind, soul and spirit." (2) What is the derivation of the word psychology? (3) What has psychology to do with "saving a soul?" (4) What is religious pedagogy? and justify its existence. (5) What is its value for the practical work of Sunday-school teaching? (6) What is meant by the "unity of the mind"? (7) What does this suggest about education? (8) What is meant by the "activity of the mind"? (9) Criticise the "blank sheet of paper theory" of the mind? (10) Give an illustration from your own knowledge of the way in which the mind works over what is given to it.

The Centennial year has opened auspiciously for our Benevolent Association. Already \$16,000 in special gifts has been received. The indications are that many others are planning to have joyful fellowship in making a generous Centennial offering to the tender ministry of benevolences. Individuals are asking about annuities. Churches and Bible-schools are pledging themselves to enlarge their gifts for this ministry. There is a feeling that our rejoicing over a century of unparalleled achievement will be greatly marred with the unanswered cry of the orphans and the indigent aged sounding in our ears. It would surely mean a note of discord in our psalm of thanksgiving.

TEACHER TRAINING COURSE

By H. D. C. MacLachlan

PART II. SUNDAY SCHOOL PEDAGOGY

LESSON XIV. PSYCHOLOGICAL FOUNDATIONS.

I. THE MIND AND THE SOUL. Psychology is the science of the human mind, and a sound psychological theory is the necessary basis for a sound educational practice. Psychology knows no distinction between the MIND, SOUL and SPIRIT. These are just different names for the same thing, namely, the self or personality of the individual, considered as performing different acts. The mind may be defined as the self engaged in thinking, the soul as the self engaged in feeling, and the spirit as the self engaged in communion with God. The mind is the intellectual I, the soul the emotional I, the spirit the religious I. But these distinctions belong rather to rhetoric than to science. For psychology and education there is but one thing, called mind, soul, spirit, ego, psyche or self. The first of these, "mind," is the term with the broadest reference and in most familiar use.

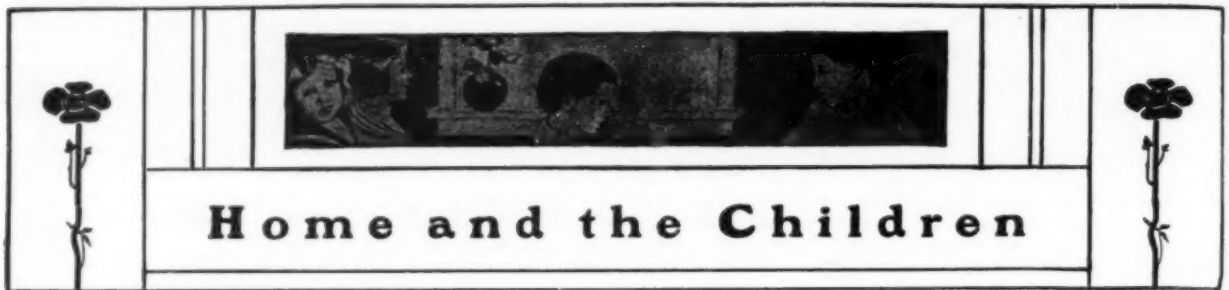
II. PSYCHOLOGY OF RELIGION. This explains why there can be a PSYCHOLOGY OF RELIGION. (1) Psychology comes from two Greek words, "psyche," meaning mind or soul, and "logos," meaning reason. It is the reason or science of the soul. Thus there is a psychology or science of the soul in all its relationships—a psychology of knowing, of aesthetics, of ethics, etc. But religion is also an act of the soul. It is the soul exercising its highest functions of worship. Hence there must be psychology of religion, i. e., A REASON OR SCIENCE OF THE SOUL IN ITS RELATION TO GOD. (2) In religion the soul can EXERCISE NO OTHER THAN ITS NATIVE POWERS. It can do neither more nor less than think, feel and will. That the object of these powers happen to be God does not change their nature or the science that

deals with them. That nature is still mental, that science is still psychology. You can "save a soul" only through its thoughts, emotions and volitions.

III. RELIGIOUS PEDAGOGY. It follows that there must be a science of religious education. RELIGION IS TEACHABLE. It has to do, as we have seen, with the human mind, and the most fundamental thing about the mind is that it is educable. There must, therefore, be a science which shall do for religion what the science of pedagogy has done for secular education. That science exists and is called religious pedagogy.

IV. PSYCHOLOGICAL FOUNDATIONS. It follows again that a general knowledge of the nature of the mind and its ways of working is essential to intelligent teaching in the Sunday-school. No doubt there are certain principles that all teachers INSTINCTIVELY OBEY; but there are many others that can be known only by a special study of the mind and its laws. No doubt, too, there are BORN TEACHERS just as there are born musicians; but even in their case a knowledge of the human mind and the technique of teaching will greatly strengthen their natural powers. Every educational principle involves a psychological fact or law, acquaintance with which makes easier and more effective the application of the principle. New laws of teaching are constantly being discovered as our knowledge of the human mind grows. This and the following chapters will be an attempt to bring the reader into at least a bowing acquaintance with the FACTS OF MODERN PSYCHOLOGY as they bear upon the science of religious education.

V. THE UNITY OF THE MIND. The mind is a unity. People used to talk about the knowing, feeling and willing "faculties," as though they were separate organs of the



March

The March-Wind-Elves are jolly sprites!
Look out, for they are here!
They're wild and boisterous and their pranks
are very, very queer;
With little fans they'll toss your curls,
they'll give your caps a fling,
And make them mount into the air like kites
without a string;
And then they'll paint each cheek and ear
with red, until it glows,
And, deary me!—they might, perhaps, splash
freckles on your nose!

A Queer World

A pin has a head, but has no hair;
A clock has a face, but no mouth there;
Needles have eyes, but they cannot see;
A fly has a trunk without lock or key;
A timepiece may lose, but cannot win;
A cornfield dimples without a chin;
A hill has no leg, but has a foot;
A wineglass a stem, but not a root;
A watch has hands, but no thumb or finger;
A boot has a tongue, but is no singer;
Rivers run, though they have no feet;
A saw has teeth, but it does not eat;
Ash trees have keys, yet never a lock;
And baby crows, without being a cock.

—Christina Rossetti.

A Black Boy's Heart

Here is a good story for boys; read it and profit by the moral it teaches.

They were the prettiest pair of ponies ever exhibited at the state fair, and their groom was only a colored boy who ran by their side stopped before the grandstand, the ponies rubbed up to Cato as though they loved him.

"What is their price?" asked a horse-dealer, for it was known that they were for sale.

"Five hundred dollars," said Cato.

"Stuff and nonsense," said the horse-dealer, "I'll give you \$300 cash for them."

Cato shook his head and turned away for another offer; but, though every one admired them, no one wanted to buy.

"There," said the horse-dealer, "you see no one wants them. Tell me who owns them. He will be glad to take my offer."

"Dey 'longs to my young missus, an' she ain't gwine to sell 'cept she got \$500 for 'em," said Cato.

"Humph!" said the horse-dealer. "A young girl owns them, does she? Well, if you will swear that one of them went lame, I will give you \$50. You never had so much money in your life—did you, now?"

Cato gave such a start that the ponies started, too. Then, looking up, he said:

"Reck'n yer t'ink dat 'cause de Lord done give Cato a black skin, he gave him a black heart, too. 'Taint so, an' he ain't gwine blacken it dat way, nuther."

"Cato," said a gentleman standing by who had overheard the conversation, "why does your mistress want to sell her ponies?"

"De plantation, it bound to be sold nex' week," he said, "if me and Miss Helen can't raise de money. Marster he got all but \$500

an' he took sick an' de barn burn down. Dat how comes Miss Helen sell de ponies."

"Well," said the gentleman, "you take them back and tell her they are sold for \$500. My man will go with you and take the money. Tell her I am going to Europe for a year, and could consider it a favor if she would use them while I am away. If she can buy them back when I return I shall be very glad to sell them to her."

"Ef Cato ever kin serve you, sir, he jes' boun'ter do dat t'ing."

"You have done it already, Cato."

"What; sah? I ain't never see you befo'."

"True; but you have given me an opportunity to help another in trouble. You gave it to me just now, when I overheard you refuse to blacken your heart for that man's money."—Selected.

Winston of the Prairie

(Continued from page 15.)

that in the right hands could be made profitable, and Winston, who had fought a plucky fight with obsolete and worthless implements and indifferent teams, felt that he could do a great deal with what was, as it were, thrust upon him at Silverdale. It was not avarice that tempted him, though he knew he was tempted now, but a longing to find a fair outlet for his energies, and show what, once given the chance that most men had, he could do. He had stinted himself and toiled almost as a beast of burden, but now he could use his brains in place of wringing the last effort out of overtaxed

The Junior Pulpit

RICHARD W. GENTRY, PREACHER.

THE BODY AND THE SOUL.

How did God put the Soul and Body together? Did He sew them?

There are two parts to you and me. One is what we call the body. The body is a very useful thing. Its feet are made so they can do all kinds of work. They can jump out of bed in the morning with a jolly thump that says "Good cheer," for the day. They can run one after the other to the store for bread. They can stand still and refuse to move when they are tempted to do something wrong. The hands are very useful. They can pick up a basket or pick up a pin. They can sew, dig, scrape, peel, and pound. The body is a very beautiful thing. It is smooth, and rounded with graceful curves. Its skin is as soft as the leaf of a rose, and touched with delicate pink.

But there is also a soul. We do not know just where the soul is, or what it

is. The soul makes the body a living thing, so that the hands move and the brain thinks. The soul is what makes us love mother, and mother love us, so. The soul is what makes you and me say our prayers at night and think of God. And the soul is what makes us feel,—oh, as if we wanted to be somebody great and good.

The soul and the body are together. How did God put them together? We do not know just how God put them together. We might say He knitted them together. So we must not try to take them apart. The soul lives in the body and we must make it feel at home. It will not feel at home unless the hands do useful things, the brain thinks noble things, and the lips speak kind things. We do not understand our souls quite as well as our bodies. Therefore we need God to help us take care of them. This is why at night-time we say, "Now I lay me down to sleep; I pray the Lord my soul to keep."

muscle. He had also during the long struggle lost to some extent his clearness of vision, and only saw himself as a lonely man fighting for his own hand with fate against him. Now, when prosperity was offered him, it seemed but folly to stand aside when he could stretch out a strong hand and take it.

During the last hour he sat almost motionless, the issue hung in the balance, and he laid himself down still undecided. Still, he had lived long in primitive fashion in close touch with the soil, and sank, as most men would not have done, into restful sleep. The sun hung red above the rim of the prairie when he awakened, and going down to breakfast found the lawyer waiting for him.

"You can tell Colonel Barrington I'm coming to Silverdale," he said.

The lawyer looked at him curiously. "Would there be any use in asking you to reconsider?"

Winston laughed. "No," he said. "Now, I rather like the way you talked to me, and, if it wouldn't be disloyalty to the Colonel, I should be pleased if you would undertake to put me in due possession of my property."

He said nothing further, and the lawyer sat down to write Colonel Barrington.

"Mr. Courthorne proved obdurate," he said. "He is, however, by no means the type of man I expected to find, and I venture to surmise that you will eventually discover him to be a less undesirable addition to Silverdale than you are at present inclined to fancy."

(To be continued.)

CHICAGO

Pioneer Work in a Pioneer City. The Interesting Steel City of Gary, Indiana, a Chicago Suburb, Grown as by Magic. Work of Disciples, modestly begun, should receive generous support

BY O. F. JORDAN.

It is freely predicted by the enthusiastic citizens of larger Chicago, that the city will grow within a life-time to four millions of people, extending around the lake from Waukegan to Michigan City, and eventually become the largest city in the world. In going about this city in our investigations for the Chicago Christian Missionary Society, we are impressed all the time with the stupendous character of the building operations of Chicago, and with the growth of the outlying suburbs. Express trains now bring in men from forty miles around in less than an hour to the office in the morning and home again at night. The city dweller is often willing to double the time spent in transportation in order that he may have clean air and a door-yard for his children and that he may come eventually to own a home of his own.

A recent trip was that to Gary, Indiana. While this young city is located thirty-six miles from the loop district and is in another state, it is yet organically connected with Chicago. A solid line of suburbs like beads on a string lie around the lake shore. As this suburb is so typical of Chicago enterprise, we have chosen it as a text from which to draw some morals in missionary operation.

A City Springing Up Like Magic.

A few years ago the meat packing industries bought up the land on the south side of the lake, realizing the strategic importance of the location. For a time there was much talk of moving the stock-yards to this place, but this enterprise failed for some reason. The real estate speculation for the packing people was a good one, however, as this was the very place the steel trust desired for their great plant and they were compelled to pay a thousand dollars an acre for a wild tract that was nothing but sand dunes and brush. Less than three years ago the Indiana Steel Company began the erection of their plant. Now there is a city there with a business street two miles long, paved throughout, with fine brick and stone business blocks on either side. The steel trust made an initial appropriation of a hundred million dollars for their plant. Of this amount sixty millions are already expended and the mills are now turning out the finished product. Additional appropriations will be made until this great steel plant will be the largest in the world, exceeding the plants at Pittsburgh, and the Krupp gun works in Germany. The ore will be shipped from Michigan and dumped out on one end of the nine-thousand-acre strip of land on the lake shore. Every time it is moved it will approach a little closer the other end of the strip, where the finished steel product is being loaded into the cars. Because of the cheapness of lake transportation, steel can be made in this plant twenty-two cents a ton cheaper than in Pittsburgh, and therefore this will be the last steel mill in the world ever to shut down. In this plant the present contracts provide for equipment that will employ from sixteen to twenty thousand men.

Home Building Not So Fast as Population Growth.

Other great works are under contract to build at Gary in the near future. The American Locomotive Works will employ from twelve to fifteen thousand men. The American Bridge Company will employ twelve thousand men. The present contracts for factories will bring not less than fifty thousand

and men to Gary to work in the mills. When it is understood that Indianapolis has employment for only seventeen thousand men, it will be seen that the expectation that Gary will be the largest city in the state of Indiana is justified by the facts. Men are coming on every train and securing employment. Great crowds leave the city every night to find a place to sleep, for with all of the stupendous building operations, the builders have not yet caught up with the needs of the town.

Let us not think, however, that the churchman is less enterprising than the business man. Though the town is only two years old, all the leading denominations are on the field and many of them have buildings. The Episcopal Bishop of Northern Indiana is touring the churches outside of his diocese telling the wonderful story of Gary. They have a little temporary pioneer chapel at present, but will build soon with ten thousand dollars' outside aid and possibly twenty thousand dollars. The Congregationalists are the first

urser. Dr. W. P. Alexander is a popular general practitioner in medicine, A. D. Milteer is one of the leading real estate dealers, A. D. Polk is a cement contractor. This group of business men was hunted up by an enterprising young evangelist, H. H. Clark, last August, and organized into a church. The little church has about forty members, but has been self-supporting.

Seldom have we seen a minister make the sacrifices that our brother, H. H. Clark, has made. He was in demand at forty dollars a week in the evangelistic field. He has received a salary of eight hundred dollars a year in Gary, where living expenses are high and with his family of four has known what economy means. He is so thoroughly convinced of the ultimate outcome of things that he stays on, and labors and waits. Though he has appealed to all the available sources, not a dollar of outside help has come to him. As a last resort he appealed to Chicago. His appeal is now being considered by that board.

The church had been meeting in a temporary school house abandoned by the town. Recently they were ordered to vacate as the building was to be moved. The only auditorium of the town will cost them four hundred dollars a year. This they are unable to pay unless help comes.

Business in Christianity.

Their enterprise is shown by the fact that they secured an option on the finest church corner in the city. A corner 90x125 is now held by them. The contract price was \$2,400, of which they have paid four hundred dollars. These lots have already made a sharp advance in value since the purchase last year. To hold them the interest must be paid with steady installments on the principal. Every lot sold in the city is sold with a contract to build within a specified time. Otherwise the title reverts.

The pastor, H. H. Clark, did his Liberal Arts work at the Free Baptist college at Hillsdale, Michigan. He has been a pastor at Cincinnati, Pittsburgh and Salem, Ohio. He is a popular lecturer, using a stereopticon with microscopic attachment to illustrate a lecture entitled, "A Cage or a Universe." The proceeds of this lecture he is devoting at the present time to the little church at Gary.

Weakness of Our Missionary Policy in Cities.

We went away from Gary with a deep feeling of sadness. The Disciples have the quality of leadership to be the leading people of Gary. Their nucleus is of the stuff to make it so. But owing to our principle of not appropriating money for church lots or buildings, in our missionary administration, we are to be again outstripped in the race for leadership. So far as pluck and genuine religion will influence the future, our people have it. But they have the heavy handicap of connection with a brotherhood which has not yet adopted the liberal policy toward new missions that should be. Where is the fault? Not with the societies. They have no money except as it is given. They are being continually criticised because of lack of conservatism. The fault lies with the great rank and file who have not yet been informed of the real nature of the task of taking a city for Christ. When any one asks again, "Why are we weak in the cities?" let it be replied, "Because we are stingy with our city missions."



H. H. CLARK

Pastor of the First Christian Church of the Magic Steel City, Gary, Ind.

to have a permanent building in use. They brought in ten thousand dollars' outside money to put up the building. The Presbyterians will move into a modern structure in a few weeks, which was erected with the help of ten thousand dollars of outside money. The Baptists are putting in ten thousand dollars, but their building is not up yet. The Methodists have anticipated the time when they would need two churches in Gary and have locations in two different parts of town. These lots have been purchased with outside money and their minister is supported with outside money. The Roman Catholics already have a school building and a hospital in operation. The leading surgeon of the town is a Disciple but his only hope of a great hospital equipment was in connection with the Sisters. Through his influence, the hospital administration will be unusually liberal.

The public school enterprise is shown in the erection of a two hundred thousand dollar High School, and in the letting of another contract immediately for a two hundred thousand dollar grade school building. Still other buildings are being planned for by the school board.

The Disciples in Gary.

Meanwhile, what of the Disciples in Gary? They are there as they are in every town in Indiana. They are of unusual influence in the town. A. B. Kellar is cashier of the Gary State Bank, Dr. H. M. Hosmer is the leading surgeon of the town, C. V. Ridgely is an enterprising young lawyer who already has a fine practice. He is the church treas-

Chicago Church Notes

The Evanston church will hold revival services beginning March 21. The pastor will do the preaching and the local musical talent lead the music. A large display advertisement of the services will be run in a commercial paper reaching every home, and several thousand pieces of printed matter will be distributed besides. A question box and a stereopticon prelude to the sermon will assist in attracting an audience.

A thorough canvass has been made of the north shore between the Evanston church and the Sheffield Avenue church to look for a good location for a new Mission. The report will be submitted to the city board at an early date.

Alva W. Taylor of Eureka began his ministry at the Irving Park church March 21. The church has been having meetings of the men to plan big enterprises before the coming of the pastor. They want to build the rear section of a new church building this summer. Rev. Taylor is well known to the Chicago ministry and receives a most cordial welcome here. He is just the man for the place.

Our church near Armitage avenue is meeting in the building vacated by the Salem Free Norwegian church. This building is located on Point street near California. It is for sale at four thousand dollars. A radius of a mile will not reach any other English-speaking church. While there are many Scandinavians, they are of the second generation and there is a strong native American element. If we do not buy the building some other organization will want it soon.

E. M. Todd held special services at the Austin church for a week recently, with most beneficial results.

R. R. Hill gave his stereopticon lecture on "Religious Problems in Cuba" at the Evanston church one Sunday night recently.

R. E. L. Prunty began his ministry at Chicago Heights about the first of February. He reports heavy losses to the church there, owing to the financial panic. He is most hopeful of the outlook, however.

Guy Israel Hoover has resigned at West Pullman to accept the church at Tipton, Indiana. In his ministry great advance has been made at West Pullman. He leaves the church out of debt and with a good building in complete repair. The church is thoroughly organized and harmonious and under proper leadership will grow into a power in the community. Mr. Hoover was in much demand to speak at the union meetings of his community. The church to which he goes has a large membership and a fine building, and we trust his influence will be exercised to bless a correspondingly greater number of people.

W. J. Wright will speak at the quarterly Rally of the Disciples of Chicago and suburbs, April 25. The last rally was an epoch-making one, but doubtless it will be exceeded by this one. The deep indebtedness of our cause in Chicago to the American Christian Missionary Society will induce our people to respond as never before.

In Memory of Parker Stockdale

The representatives of the Chicago Christian Ministerial Association, in the fraternal fellowship which has bound them with our lamented Brother Parker Stockdale, desire to convey in some measure the esteem in which this minister of Christ is held—a measure which words can but feebly express, and with heart feelings which can not be moulded in form of resolutions.

To the officers and members of the Jackson Boulevard Christian Church, of which Parker

Stockdale was the trusted and beloved pastor for three years of successful and progressive work in the service and affection of the entire community, our sympathy and prayers that in their hour of separation his faith may inspire them to even larger life and service; and that God may give to them a man of like spirit and vision in the continuance of their great ministry and message to the people among whom he was so universally beloved.

To the members of every fraternity with which he was associated in life and service, we commend that fundamental principle of his life: "It is not so much to organize a brotherhood as to fraternize the hearts of already existing institutions." In every relation, to every soul, Parker Stockdale stood as a brother. "One was his Master, and all were brethren."

To his family—that inner group whom he loved as his own life as father and husband, may his God and his Saviour be Comforter and upholder in this hour when all we can say seems weak and futile. The Lord multiply to his loved ones his mercies and his love. May all that was noble and true in his manly spirit unfold itself in the latent capabilities of those who in their innocent faces and childlike hearts bear stamped the image of a sainted father. The Lord will not only comfort; he will provide. He will not forsake.

To the aged mother, whose fondest longings were anticipated in her successful son—whose dream of life is so suddenly broken—may no small measure of peace come in the glorious work already wrought by our brother, and in the certainty of his reward at the hand of the Christ he served, his Saviour and hers. To all his relatives and friends may the peace which passeth understanding come through that highest goal of service which he so faithfully sought and reached.

Our ministerial concepts have been enlivened, our love deepened, our memories solemnized, our hopes quickened, our lives energized by his presence and cheer during three years' fellowship in the Chicago Christian Ministerial Association. With all his friends—a multitude—we say: "It were bet-

ter to have loved awhile—and lost by death—than not to have known and felt the influence of his optimistic, open-hearted life.

Will F. Shaw,
C. C. Morrison,
A. T. Campbell,
Committee.

Unanimously adopted by Chicago Ministerial Association, and ordered sent to papers and friends.

Will F. Shaw,
Secretary.

Central Illinois Ministerial Institute, Decatur, April 8 and 9

(Central Church.)

Thursday Afternoon.

- 1:30 Bible Study—Prof. A. Gray, Eureka.
- 2:00 History of Illinois Churches—T. T. Holton, Bloomington.
- 3:00 Jesus as a Controversialist—N. S. Haynes, Decatur.
- 3:30 The Personality of the Preacher—W. F. Richardson, Kansas City, Mo.

Thursday Evening.

- 7:30 Music—Central Church Choir.
- 7:50 Bible Study—Prof. A. C. Gray.
- 8:10 The Disciples of Christ and American Christianity—W. F. Richardson.

Friday Morning.

Our Plea.

- 9:00 Bible Study—Prof. A. C. Gray.
- 9:30 Our Plea as Related to Modern Thought—J. H. Gilliland, Bloomington.
- 10:00 Our Plea as Related to Other Religious Bodies—R. F. Thrapp, Jacksonville.
- 10:30 Our Plea as Related to New Testament Teaching—W. W. Sniff, Paris.

Friday Afternoon.

The Church and Men.

- 1:30 Bible Study—Prof. A. C. Gray.
- 2:00 Winning Men—Harold E. Monser, Champaign.
- 2:30 Men and Missions—Alva W. Taylor, Eureka.
- 3:00 Practical Methods of Boy Culture—T. W. Grafton, Anderson, Ind.

Friday Evening.

- 7:30 Music—Decatur Central Church.
- 8:00 Finding the Boy—T. W. Grafton.

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for pure food
ante-dating all state
and national food laws

DR. PRICE'S
CREAM
BAKING POWDER

No Alum—No Phosphates

Be on your guard. Alum Pow-
ders may be known by their
price—10 or 25c. a lb.,
or one cent an
ounce.

Kentucky

H. W. ELLIOTT, SECRETARY,
Sulphur.

Harlan county is fortunate in having A. E. Robertson as the preacher for a part of the churches. He has been at work two months and regards the outlook as full of promise. A fine hearing at all services. The Oldham churches have made possible his work and he is their "living link."

W. A. Nance is enjoying a scholarship furnished by the "Smallwood Fund" at McLean College and while pursuing his studies he is preaching. In the past six months he has baptized twenty-seven—added six otherwise.

G. B. Swann is in the same institution and received help from the same source and hence his work is reported to the board. He has baptized four and added fourteen otherwise. Both these young men are reported as consecrated servants of the Lord who bid fair to be greatly useful.

Boone county's "living link"—W. A. Wolfe, is progressing well at Springfield. Two added by letter and every department of the work moving well.

Breathitt county has the services of J. B. Flinchum because Harrodsburg church helps in his support and his labors are being blessed in the building up of the cause in that needy county.

J. W. Masters baptized five in Whitley county, reclaimed one and added three from another religious body.

W. P. Collins is receiving help in his work in the Sandy Valley. He baptized one—preaching nineteen sermons.

Bardstown moves on in the even tenor of its way, enjoying preaching half time by J. B. Briney.

Paintsville and A. Saunders move forward in the good work. Woodford county churches, outside of Midway, contribute enough to make this work and worker their "link."

Bromley is planning for a meeting. L. A. Kohler and the church will have W. J. Hudspeth in a meeting, immediately after a meeting at Ludlow, beginning March 8. A good meeting is expected.

Broadway, Lexington, must find joy in the work of her worker, Z. Ball, in Jackson and adjoining counties. Ten baptized and three added otherwise.

J. B. Lockhart and the South Louisville Church held a short meeting and although there were floods and rains good was wrought. Ten added—three by confession and baptism. Audiences much larger and work improving.

G. H. Thomas, in second division of London district, baptized three and added two otherwise.

E. C. Lunger and the Second Church at Richmond progress well in the work. This is the "link" of First Church, Richmond.

W. J. Cocke did good work at Lebanon. The new house was dedicated with enough money raised in cash and pledges to provide for the expense—\$670. Twelve baptized and two other additions. This is a distinct victory for Lebanon. W. P. Walden is the acceptable leader of the struggling congregation at that place.

W. J. Hudspeth was in Ohio and Daviess counties. He baptized four, and added one other. As indicated above he is to be in northern Kentucky for some meetings.

D. G. Combs was at work one-third of the month. Short time caused by change of dates arranged for a meeting in western Kentucky. He baptized three and reclaimed one. He is Winchester's special worker and is doing a great work.

H. C. Runyon and Latonia are pushing forward with their usual vim. No report for February, but if they did not have additions it is unusual.

Jackson has been without a preacher for some time. It is hoped that Paris' "link" will soon be linked with a good worker.

A number of our men not heard from. We urge prompt reports at close of each month.

H. W. Elliott was busy all the month, in the field and at the desk. The receipts amounted to \$1,167.41, an increase of \$654.18

over February, 1908. If we can keep up that gait until September, 1909, we will present a report to the Centennial Convention of which we will not be ashamed. Two score, or more, churches have raised money that has not been sent in. Send it in now brethren. We need every dollar of it. Our obligations are heavy and we covet your help today.

KENTUCKY DISTRICT CONVENTION SCHEDULE.

18—Central City—April 13-14.
13—Irvine—April 17-18.
10—Richmond—April 20-21.
8—Paris—April 22-23.

5—Shelbyville—April 27-28.
1—Chaplin—April 29-30.
11—Barbourville—May 4-5.
9—Georgetown—May 6-7.
20—Elkton—May 11-12.
21—Henderson—May 13-14.
22—Marion—May 18-19.
23—Clinton—May 20-21.
2—Glasgow—26-27.
4—Pleasant Hill—May 28-30.
7—Bellevue—June 1-2.
6—Carrollton—June 3-4.
12—Maysville—June 15-16.
16—Pikeville—June 25-27.

More Than Soda Crackers

When you eat Uneeda Biscuit you taste something delightfully different from common soda crackers.

The difference begins with better baking of best materials, in the greatest, cleanest bakeries in the world, built expressly to bake Uneeda Biscuit.

The difference is protected and preserved for you by the only package in the world that effectively retains freshness and excludes all dust and moisture.

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NATIONAL BISCUIT COMPANY

YOUR OWN PAPER FREE

FOR A LITTLE WORK

Any minister (who is not in arrears to us) can have his subscription date set ahead one year by sending us 2 New Yearly Subscriptions with \$3.00. This applies to ministers who are not now subscribers as well as to those who are.

WITH THE WORKERS

A. B. Cunningham goes from Highland, Kan., to Texarkana, Texas.

James Challenger, of Bryan, Texas, has been called to the work at Windsor, Mo.

F. M. Hooton has resigned at Marshfield, Mo., after seven years of faithful work.

Sellers and St. John, evangelists, began their meeting at El Reno, Okla., March 7.

G. L. Lobdell goes from Chico, California, to Trinidad, Colo., where he began work March 14.

Our Centennial secretary, W. R. Warren, preached in the First Church, Warren, Ohio, March 14.

Dr. Cooksey, the new pastor of the Central Church, Joplin, Mo., is organizing a teacher training class.

The High Street Church, Springfield, Ohio, will erect a new house of worship this spring—cost \$20,000.

A. C. Stewart has closed his work at Woodburn, Iowa, and his address for a time will be Green, Iowa.

The beautiful new church at Independence, Mo., will be dedicated March 21. The property costs \$60,000.

The record of attendance at the Central Sunday-school, Des Moines, Iowa, on a recent Sunday was 968.

Mr. and Mrs. Charles E. Varney and C. J. Marks have formed a new evangelistic team and will soon begin work.

A class of \$100 givers is the ideal of C. M. Chilton for the foreign offering in the St. Joseph, (Mo.) Church.

Richard Martin is now in a successful meeting at Blackwell, Okla. There have been 150 additions to the church.

Word comes that the Christian Tabernacle, Fort Worth, has come into the living link class in the foreign offering.

John L. Brandt is now in a meeting at Valley Junction, Iowa. There have been 124 additions to the church.

The church at Loraine, Ill., J. F. Smith, pastor, is being assisted in a meeting by F. A. Sword of Lanark, evangelist.

R. J. Campbell, of Versailles, Ill., has accepted a call to the church at Virginia, Ill., and began work there March 1.

A. R. Liveret becomes pastor of the church at Cameron, Mo. He goes from Iowa, where his work will be greatly missed.

Robert W. Lilly, pastor, is doing the preaching at the church in Keokuk, Iowa. The singing is led by Charles E. McVey.

The church at New Albany, Ind., is being assisted in a meeting by Evangelists Sellers and St. John. B. F. Cato is pastor.

Isaac N. Grisso, pastor of the church at Fairmont, W. Va., will do the preaching in a short meeting with his home church.

Walter M. White and the First Church, Mexico, Mo., are to be congratulated upon entering the living link class this year.

Chaplain J. P. Lucas, Tingley, Iowa, is delivering a number of interesting lectures upon prison life, social and religious topics.

"The Work of Alexander Campbell" was the subject of a recent week-day lecture by F. W. Collins, pastor of the church at Garrettsville, Kan.

Dean Norton and Dean Barr of Drake University, were in Chicago last week attending the meeting of the National Educational Association.

E. M. Pardee is beginning his work at Lexington, Neb., and the local papers speak most highly of an address which he made on temperance.

Wilhite and Gates are in a rousing meeting at Mt. Vernon, Ohio. There were sixty-six additions in eight days. L. O. Newcomer is the pastor.

The church at California, Mo., has called to its pastorate, A. F. Roadhouse, who has been studying at the Missouri Bible College, Columbia, Mo.

W. F. Turner, Central Church, Peoria, Ill., expects to have one hundred persons in a teacher training class. They will use the Moninger book.

The Independence Avenue Church, Kansas City, Mo., has employed George P. Taubman, as Sunday-school superintendent and assistant and pastor.

Vernon Harrington, evangelist, is assisting Pastor G. L. Eaton and the church at Hot Springs, Ark., in a meeting. There have been forty-four additions.

O. W. Lawrence, pastor of the church at Decatur, Ill., recently gave an address before the Training for Service class of the Sunday-school at Taylorville, Ill.

The Men's Association of the church at Kalamazoo held a recent banquet with E. B. Barnes of the Lyon Street Church, Grand Rapids, as chief speaker.

Thomas H. Popplewell is pushing the work with vigor at Arkansas City, Kansas. The Sunday-school has an attendance of 220, with a boys' class of fifty-eight.

The church for which J. H. Gilliland ministers in Bloomington, Ill., will erect a house of worship this spring. The plans are now being drawn by the architects.

During February there were sixteen additions to the church at Wichita, Kansas, in regular services. There are additions every Sunday. E. W. Allen is the pastor.

H. D. Williams, Kalamazoo, Mich., has just closed a two weeks' meeting which resulted in nine additions to the church. He was assisted by C. J. Marks, who led the singing.

Brooks Brothers are now stirring things at Moundsville, W. Va. More than 150 people had been reached before the close of February. George H. Stead is the hard working pastor.

The church at Greenville, Miss., has recently closed a meeting which was a decided uplift to the church. The preaching was done by Ernest Elliott of Alabama. L. E. Lakin is pastor.

The Foreign offering of the church at Blue Mound, Ill., was \$40.00, which exceeded their apportionment. There were also five additions to the church the day of the offering. E. T. Clements is the successful pastor.

J. Perry Conder, minister at Heppner, Oregon, begins his work under most encouraging conditions. The Sunday-school has an enrollment of 200, and the evening audiences are taxing the capacity of the building.

A. R. Liverett, who has been acting as State Evangelist for Iowa, has begun work as pastor of the church at Cameron, Mo. He has just closed a meeting at Wagoner, Okla., in which there were thirty-seven additions to the church.

Clariss Yeuell is assisting in a meeting at Lancaster, England, where H. A. Procter, a graduate of Kimberly Heights and Bethany, is the minister. There is a strong movement toward the union of the Disciples and Baptists at Lancaster.

James R. McIntyre has begun his fourth year's work with the church at Grand Island, Neb. During the last year there have been 115 additions to the church, seventy-five by confession. The pastor has had thirteen weddings and twelve funerals.

V. E. Ridenour, Singing Evangelist of Topeka, Kans., is assisting Minister Z. E. Bates of Atchison. They claim over 1,000 members. His address while there will be Corner 5th and Parallel streets.

The Church of Christ of Hartford, Ohio, will celebrate its Fiftieth Anniversary on Sunday, March 21, 1909. Many former pastors and members will be present. H. N. Miller, of Cleveland, will be principal speaker. Stanton E. Hoover is pastor.

Under the leadership of J. H. Hardin, a very large number of the best Bible-schools of Missouri are organizing adult Bible classes, and the movement is proving a great impetus to the work of the churches in the state, even being the means of bringing some of them into the living link class, for Foreign Missions.

The young people of the Portland Avenue Church, Minneapolis, where P. J. Rice is pastor, are announcing three special Sunday evening meetings when the pastor will preach upon the following subjects: "A Fast Young Man," or "Sins of the Flesh;" "An Unbrotherly Brother," or "Sins of the Spirit;" "A Fatherly Father," or "Love in Action."

S. B. White reports an encouraging beginning of his work at the Central Church, Moberly, Mo. There have been twenty-two additions since the first of January. The church gave a reception to the new minister which was also a farewell to the departing minister, W. B. Taylor, who goes to Newport News, Va. W. M. White of Mexico, and F. W. Allen, Paris, Mo., were present at the reception. A Berean Brotherhood of seventy-five members has been organized.

A welcome reception was extended F. F. Walters by the First Christian Church, Joplin, Mo., March 10. The following extensive program was followed: On behalf Jasper County, D. W. Moore, Carthage; on behalf Mining District, H. M. Barnett, Webb City; on behalf Ministerial Alliance, R. E. Sher; man; on behalf Y. M. C. A., J. Silas Gravelle; on behalf Public Schools, G. V. Buchanan; on behalf South Joplin Christian Church, George L. Peters; on behalf Villa Heights Christian Church, John Famuliner; on behalf Commercial Club, A. H. Waite; on behalf Joplin Press, Bart Howard; on behalf First Christian Church, Dr. S. D. Soash; response by F. F. Walters.

DIDN'T REALIZE

How Injurious Coffee Really Was.

Many persons go on drinking coffee year after year without realizing that it is the cause of many obscure but persistent ailments.

The drug—caffeine—in coffee and tea, is very like uric acid and is often the cause of rheumatic attacks which, when coffee is used habitually, become chronic.

A Washington lady said, recently:

"I am sixty-five and have had a good deal of experience with coffee. I consider it very injurious and the cause of many diseases. I am sure it causes decay of teeth in children. "When I drank coffee I had sick spells and still did not realize that coffee could be so harmful, till about a year ago I had rheumatism in my arms and fingers, got so nervous I could not sleep and was all run down."

"At last, after finding that medicines did me no good, I decided to quit coffee entirely and try Postum. After using it six months I fully recovered my health beyond all expectations, can sleep sound and my rheumatism is all gone." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read the famous little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

WITH THE WORKERS

Dedication at West Rupert, Vermont

That which for some years had been seen and hoped for in faith by a few, was fully realized by the many in West Rupert, Vermont, on February 3. The beautiful new rock-faced marble church was dedicated free from debt, and friends and neighbors, as well as those who had labored long, went home with beaming faces and happy hearts.

The work had been under way just about a year, a building committee and a soliciting committee having been elected by the church at the annual meeting in January, 1908. Much work had been done in a quiet way, previously, but it was at that time that the first steps were taken publicly. Encouraged by a proposition made by Brother C. W. Sherman, his brother, wife and mother, to double all the church would raise up to \$3,500.00, providing at least \$3,000.00 be raised, the church quickly pledged goodly sums until, up to the date of dedication, nearly \$9,000.00 had been raised. Dedication day dawned with an indebtedness of about \$1,000.00. Brother H. A. Denton was here to help us, and under the charm of his pleasant manner and earnest words the congregation, of more than three hundred people, soon pledged more than enough to cover the indebtedness. These pledges, like those first made, are as good as cash.

The building is modern in design and construction. The auditorium seats about 150. The Bible school room and class rooms, which are readily made a part of the main room by opening the accoridian doors, easily seat as many more. In the basement is a roomy, well-appointed dining-room with kitchen. The heat is furnished by a hot air furnace and light by an acetylene gas plant. While \$10,000.00 covers the cost, visiting business men, who have means of knowing, estimate that in the cities it would have taken from fifteen to twenty thousand dollars to produce the same thing.

This work stands out the more prominently because of its being in New England and one of the only two congregations of disciples in the state of Vermont. Its history dates back to a visit of Alexander Campbell to Pawlet, Vt., in 1836. Organization was effected in 1837 under the leadership of Dr. Charles J. White. From that time on the church has stood through various vicissitudes as a beacon light. Some well-known names among the disciples are associated with this church. Some distinguished men have ministered here. President James A. Garfield being among the number who have preached in the old house. The first six years of W. L. Hayden's ministry were spent in this place.

We count it a great joy to have our new building in this centennial year. Brother Denton remains with us over Lord's day, preaching each evening.

One thing in particular we still lack in the way of equipment and that is a suitable organ. A fund is already started for this purpose and we trust will soon swell to the necessary proportions.

F. Richard Eaton, Minister.

Somerset, Pa., March 4, 1909.—George L. Snively has just closed an eighteen days' meeting here with sixty-five additions. Although the women greatly predominate in number since the day of the "Three Marys" who started the movement here, thirty-three of the number were males and thirty-two females. The average age is about 21. For the conservative east, this is a large ingathering, and is the largest in the history of this church, or of any church in Somerset. J. D. Garrison is pastor.

Telegrams

Des Moines, Iowa, March 15.—We all appreciate the sane, wholesome, splendid report of our work in the Century last week, as given by George A. Campbell.—Chas. Reign Scoville.

Canton, Mo., March 13, 1909.—Canton Church doubled its Foreign Missions apportionment last Lord's Day, giving \$105.00, the largest offering in its history. Credit is due the minister, G. W. Buckner.—B. H. Cleaver.

Fresno, Calif., March 1, 1909.—In midst of great meeting. Breeden, evangelist; Saxton, singer. Became Living-link yesterday in both home and foreign societies. Hundred sixty to date.—J. R. Perkins, Pastor.

Mishawaka, Ind., March 8.—Great closing week. Forty-four additions. Encountered four blizzards. Minister Hull and wife also singer sick during meeting. Seven pastors here in eight years. Enough said. Among additions splendid pipe organist and Evangelist Buas, widely known as soloist and cornetist. Bergholz, Ohio, next.—Clarence D. Mitchell.

Des Moines, Iowa, March 15.—Forty converts in two invitations yesterday. Six hundred in nineteen days with University Church and Brother Medbury. Phenomenal crowds, with exceedingly large per cent Christians; 1,464 accessions since coming to Des Moines. We will dedicate the new Auditorium next Sunday, March 21, the greatest auditorium built by Disciples of Christ in a century. It is the opportunity of a life time to work with such a pastor and church and the men of Drake University. Pray for our work and workers.—Chas. Reign Scoville.

Wheeling, W. Va., March 14.—We just closed the greatest meeting ever held at Flushing, Ohio. Nearly every evening audience was over half men. Ninety-one were added in sixteen days' invitation, and more than half of them were men. Seventy-nine were over twelve years of age and fifteen were heads of families. Charles R. Newton is the consecrated pastor and is doing a noble work. We had to close prematurely on account of our own meeting approaching at the Island Church by Coombs and Lewis. Miss Vida Kimble of Wheeling did excellent work as soloist and director. She ought to be kept busy constantly.—Rufus A. Fennell, Evangelist.

Kansas City, Mo., March 15.—Twenty-seven additions not reported since I took the work here in the absence of Brother Combs. Minister enjoying his foreign trip. All is well with him and family. Enthusiastically beloved here by his great church. Brother Geo. Taubman busy man in the Sunday-school campaign here. C. M. Chilton and Fife and Sons in two great meetings at First and Ivanhoe churches. Men's Brotherhood organized three weeks ago; 105 members. Feeling the pull of this strong body of men in Independence Boulevard church. The Brotherhood Covenant is great. The first section provides evangelistic material; second section provides men to do the personal work. The Brotherhood movement most tremendous thing before our people today. Push it everywhere.—James Small.

Des Moines Ministers' Meeting March 1, 1909. Central (Idleman) five confessions; Capitol Hill (Van Horn) three additions; Ninth and Shaw (Finch), five additions; South Side and Chesterfield (Finkle) two additions; Grant Park (Horne) three confessions, two by statement.

C. R. Wolford, pastor at Blandinsville, writes in optimistic tones of his work there. He is specially gratified at the development of the men's work in his church which, while yet in the experimental stage, he hopes will shortly be realizing the motto "A man's work in a man's way." "Hon. John Huston, one of our own zealous workers, gave a masterly address at the last meeting of the Men's league," the pastor writes. "Mrs. Dr. Butchart of China gave us a long-to-be-remembered message on the work at Lu Cheo Fu on February 28. Last, but not least, we believe the CHRISTIAN CENTURY is growing richer each week.

PIMPLY PRETTY
FACES

May Be Made Clean and Clear By Using Stuart's Calcium Wafers.

Trial Package Sent Free.

Pretty faces are daily seen about us marred and marked with pimples, blotches and eruptions.

There is absolutely no necessity for this condition being so exceedingly prevalent. Pimples and skin troubles show that the blood is impure, and is forcing its impurities into the cells and glands of the skin, there festering and breaking out into many eruptive disorders.



Don't Mar Your Beauty by Neglect.
Stuart's Calcium Wafers Sent
Free for Trial.

Calcium Sulphide is one of the greatest blood purifiers known to science, and is so powerful that in a few days dreadful conditions of skin disease are overcome, and pimples and ordinary skin troubles have been removed in a few days.

Stuart's Calcium Wafers contain this great purifier and preserve its fullest strength in the peculiar process called Stuart's. Combined with the Calcium Sulphide are three other great blood invigorators, each doing a special work intended for rapid and complete mastery over blood impurities and skin diseases.

By using Stuart's Calcium Wafers in a few days one notices the good effects, and in a short time the blood responds quickly and purges itself of its irritating and impure parts.

These wafers are not experimental, they do their great work so fast and are so uniformly successful that they are known in every hamlet and by every druggist. Physicians will tell you of Calcium Sulphide, and how hard it is to prepare it to hold its full strength. Stuart has solved the question with Stuart's Calcium Wafers. They sell at all druggists for 50c., or send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

Centennial Bulletin

The Quality of Mercy

Mercy and the Brotherhood.

A Brotherhood rally was held in Pittsburg, Monday evening, March 8. More than 250 men were present. It remains undecided which was greater, Pittsburg's enthusiastic appreciation of the new Brotherhood secretary, P. C. MacFarlane, and his splendid presentation of the great work inaugurated, or MacFarlane's enthusiastic appreciation of the record breaking reception given him and the Men's Movement by the men of the Centennial City. But one thing is settled, the climax of the evening was reached in the Big Brother's appeal for a chivalric attitude toward woman, and a tender regard for children. Christ's men are about to restore the quality of mercy to Christ's church.

Mercy and the Pittsburg Survey.

The Centennial city has just come out from under the microscope of the Sage Foundation experts. The trend of the better twentieth century is indicated by the Survey's commendation of provisions of mercy as steps of public policy: Playgrounds for the children, juvenile courts for the bad (?) boys, hospitals for the sick and crippled, homes for the orphans and worse-than-orphans, libraries, parks and filtered water for everybody. How finely Pittsburg is cleaning up for the Centennial is indicated by the fact that the enjoyment of filtered water for just a part of 1908, and other sanitary reforms for a similar brief period, reduced the death rate to the extent of saving two thousand lives.

Mercy and the Woman's Hemisphere of Christianity.

Some of us are so much pleased with the return to the old custom of seating the men and women separately on opposite sides of the church in the C. W. B. M. camp fires, that we are almost ready to advocate the restoration of this way of our grandparents. The feminine as well as the masculine hemisphere of Christianity has suffered by the confusion of the sexes in church and school and industry. Simultaneously with the Men's Movement in various forms, we have many varieties of segregated feminine effort. The most extreme of these is Christian Science. Absurd as it may appear Mrs. Eddy's demand that we recognize "the motherhood of God," the splendid success of both the C. W. B. M. and the National Benevolent Association of the Christian Church attests the vital place that motherhood and home must hold in Restored Christianity.

Mercy and Easter.

It is a doubly happy arrangement that always allows the children's societies and the Bible-schools of our churches, with whatever assistance they can secure from their elders, to consecrate Easter with its memories of our Saviour's Resurrection to the promotion of organized Christian mercy, both at home

and abroad. Six orphanages of the one organization in other lands, and six orphanages of the other under the Stars and Stripes, are dependent upon the Easter fund.

Mercy and the Centennial.

"The greatest of these is love," but it is also the last. The original leaders of this of tender heart and warm Christian sympathy. But they were compelled to devote their Restoration Movement were individually men days and their strength to battling for the faith. They had to make conquests of peace with the sword of the Spirit. Through their valor and devotion we have reached the larger places of full apostolic realization. The Centennial finds the Disciples of this century a million and a half strong, and lacking nothing of worldly goods, a very Solomon ready to build the divinely patterned temple with the material gathered by warrior hands. May the lesson of the old dispensation not be lost upon us. May the unselfish love be supreme in the House of God, and so the sons of the twentieth century prove worthy successors of the sires who inaugurated the nineteenth century.

W. R. Warren,

Centennial Secretary.

Pittsburg and Around About

A most enthusiastic meeting of the Ministerial Association of the churches in and around Pittsburg was held Monday morning, March 8, with thirty-three present. A part of the order of the day was the receiving of reports from the various churches as to the work done. In these reports it was discovered that the churches were working along two lines especially. First, in evangelistic campaigns carried on by the preachers themselves, or by the assistance of men procured from other states. Thus, George W. Knepper reports eighty-six additions since the first of the year, with Brother and Sister Kendall assisting in a three weeks' meeting.

Thomas Hughes of Turtle Creek, reports 207 additions, with F. A. Wight preaching.

C. L. Thurgood reports nine additions at Central, Pittsburg, with J. A. Jayne preaching.

E. A. Hibler reports 161 additions at First, Johnstown.

E. A. Cole, 200 additions at First, Washington.

F. A. Bright reports eighty-four additions at Waynesburg, twenty-two at Holbrook and three at Windridge, all within ninety days.

J. D. Dabney reports nineteen additions at Herron Hill.

Percy Davis reports thirty-two at Duquesne.

F. M. Gordon 117 at Knoxville.

Systematic campaigns are being carried on in Bible-school work also. Howard Cramble reports one Baraca class and three Philathea classes at McKeesport, with 600 enrolled in the school. Fred M. Gordon reports an adult class of 140 at Knoxville. Brother Canfield of Perryopolis reports a great awakening there, especially in the Bible-school.

On the evening of March 8, P. C. MacFarlane, national secretary of the Men's Movement, delivered a glowing address before a large gathering of men in the Evangelical Lutheran Church of this city.

A systematic campaign in the interest of the Bible-school is being carried on in the old historic mother church, Northside, where Dr. Wallace Sharp ministers, under the able leadership of Leroy Boggs.

We are sorry to note the resignations of John G. Slayter of the East End, which takes place the first of April, at which time he goes to Brooklyn to carry on an evangelistic campaign in the interest of the churches there, and J. C. Crosby of Braddock, who gives up the work there and begins his new work at Wellsville, N. Y., next Lord's Day.

We were glad to welcome into our fellowship, Holly M. Hale, of Wellsville, Mo., who has taken up the work at Crafton, Pa.

O. H. Philips.

Benevolent Centennial Aims

In addition to its regular work our Benevolent Association has undertaken to increase our Centennial joy by the accomplishment of certain definite objects. It is calling the attention of the friends of the widow and the orphan to several most worthy ends which it desires to reach.

First: It is in need of \$1,000 for the purpose of repairing the Orphans' Home at Baldwin, Ga. These improvements are greatly needed, and if made would place that most deserving institution in position to do a great work for years at small expense.

Second: The Colorado Christian Orphans' Home, the only one we have in the West, is \$4,000 short of enough to secure for itself a good building. We have hundreds of brethren who could supply this need and feel nothing but joy in doing it.

Third: We are without a single open door of refuge and comfort for the aged, indigent Disciple of Christ in all the South. The people of Texas have \$3,000 of the \$15,000 needed for this Home. It should be a small matter to raise the other \$12,000.

Fourth: The Babies' Home and Christian Hospital, one of the most fruitful ministries of the brotherhood, is living in a hired house. It cares for young babies and has aided over 2,000. We could give the \$20,000 needed to provide a nest for these little ones and never miss it from any other line of work.

Fifth: In addition to these needs there is an indebtedness on the institutions of the Association. This should be lifted that the hands of Love may be untied. The total amount needed is only \$28,700. The total amount needed to make the needed improvements and clear all the Homes is \$65,700. The realization of these aims would place the benevolent work of our great brotherhood upon a broad, permanent foundation. Once that is done a great work can be easily maintained. Such an achievement for such a ministry would mean the completion of our Centennial joy. Shall it be done? God is interested in our answer. What shall be our reply?

In this our Centennial year we are on trial before Christ and the world. If in the midst of our splendid achievements for missions and evangelism it is manifest that we have played well the part of the Good Samaritan, the world will take knowledge that we have been with Jesus, and He will approve.

CONVINCED

Woman's Interesting Experience.

A Md. woman tells how she was convinced in regard to a matter of vital importance. She says:

"Before I used Grape-Nuts I was almost a physical wreck. I suffered untold agonies from indigestion, could not sleep at night, was on the verge of nervous prostration.

"I finally purchased a pkg. of Grape-Nuts, and the one pkg. convinced me it was just what I needed. I gradually grew better as I continued to eat the food and my ills vanished.

"I can now sleep soundly every night, going to sleep as soon as I retire. I never have dyspepsia any more.

"Too much cannot be said in favor of Grape-Nuts as a brain food for school children—makes them rosy and active.

"It is just the kind of food one needs for that tired feeling, and produces a reserve force and energy which lasts." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Refreshing Sleep

Comes After a Bath with

warm water and Glenn's Sulphur Soap. It allays irritation and leaves the skin cool, soothed and refreshed. Used just before retiring induces quiet and restful sleep. Always insist on

Glenn's Sulphur Soap

All druggists keep it.

Mill's Hair and Whisker Dye
Black or Brown, 50c.

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